



BENEDICTIONALE
IUXTA FORMAM EXTRAORDINARIAM
LATINUM ET ANGLICUM
AD USUM SACERDOTUM
CIVITATUM FÆDERATARUM
AMERICÆ SEPTENTRIONALIS



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Last edited by Rev. Dylan Schrader (www.ipsissima-verba.org) in
January 2016.
With the assistance of Mr. Joseph Shetler.

Please note that this collection of blessings *per se* has not received any ecclesiastical approval. As far as the editor is aware, the texts contained within this book are taken exclusively from approved editions no later than 1962 and up-to-date as of 1962.

The editor has employed the following sources:

Pontificale Romanum (1891): *Pontificale romanum: summorum Pontificum jussu editum a Benedicto XIV et Leone XIII Pont. Max. recognitum et castigatum*. Regensburg: F. Pustet, 1891.

Rituale Romanum (1953): *Rituale romanum Pauli V Pontificis maximi iussu editum aliorumque Pontificum cura recognitum atque ad normam Codicis iuris canonici accommodatum Ssmi D. N. Pii Papae XII auctoritate ordinatum et auctum*. Editio prima iuxta typicam Vaticanam. New York: Benzinger Brothers, 1953.

Collectio Rituum (1954): *Collectio rituum ad instar appendicis Ritualis romani pro dioecesibus Statuum Foederatorum Americae Septentrionalis cum licentia Sacrae Congregationis Rituum*. Milwaukee: Bruce, 1954.

Collectio Rituum (1961): *Collectio rituum ad instar appendicis Ritualis romani in usum cleri archidioecesium ac dioecesium Foederatarum Americae Septentrionalis Civitatum*. Washington, DC: National Catholic Welfare Conference, 1961.

Missale Romanum (1962): *Missale romanum ex decreto sacrosancti Concilii tridentini restitutum summorum Pontificum cura recognitum*. Editio iuxta typicam. New York: Benziger Brothers, 1962.

Practical Handbook: *Practical Handbook of Rites, Blessings and Prayers: Arranged for the Convenience of the Clergy Under the Direction of William O. Brady, Compiled from the New Collectio Rituum, the Roman Ritual, Indults of the Holy See, Decisions of the Bishops, and Established Parish Customs in the United States*. Ed.

Richard T. Doherty. St Paul, MN: North Central Publishing Company, 1961.

Parish Ritual: *Parish ritual: Designed to Aid Parish Priests in the Regular Exercise of the Pastoral Ministry, Consisting of Rites and Ceremonies Taken from the Latest Editions of the Collectio Rituum and the Rituale Romanum, Supplemented by Lawful Customary Usages Proper to the United States*. Ed. Frederick R. McManus and Bede Babo. New York: Benziger Brothers, 1962.

Priest's Ritual: *Priest's Ritual: Compiled from the Vatican Typical Edition of the Rituale Romanum and the Collectio Rituum, Psalms from the New Version*. New York: Benziger Brothers, 1962.

The editor has strived to employ the following rationale. For the Latin text, use the *Rituale Romanum* (1953) when possible. If, however, the Latin prayers themselves in the *Collectio Rituum* (1954) differ in substance, then take the Latin prayers from the *Collectio Rituum* (1954). Take the English prayers from the *Collectio Rituum* (1954). Take the English rubrics from the Parish Ritual where possible, since these rubrics occasionally contain added information not found in the Latin rubrics, and this edition did receive the imprimatur. Where necessary, modify or freshly translate the rubrics into English after the style of the Parish Ritual.

The editor has made slight orthographic changes in order to harmonize usage among the various editions, primarily the use of *i* in place of *j* in Latin texts and the use of parentheses rather than slashes. The inconsistent usage of æ and œ, e.g., in *cælum* vs. *cœlum*, even within the *Rituale Romanum* (1953) itself, however, has not been changed. The English rubrics in the Parish Ritual prefer to capitalize “Holy Water,” but occasionally do not. The editor has capitalized the phrase throughout. The English translations found in the *Collectio Rituum* (1954) vary among themselves, e.g., in the use of “for ever,” “forever,” and “world without end,” in the use of archaic verb forms, and in the capitalization of pronouns referring to God. The editor has

made no attempt to harmonize these translations.

In particular, the sources for each blessing as found in this collection are the following:

The Blessing of Holy Water: Latin title from the *Rituale Romanum* (1953); Latin prayers, and rubrics from the *Rituale Romanum* (1953) and the *Missale Romanum* (1962); English title from the *Collectio Rituum* (1954); English prayers from the *Collectio Rituum* (1954), slightly modified; English rubrics from the Parish Ritual. The *Missale Romanum* (1962) in its presentation of the rite for the Blessing of Holy Water specifies that the sign of the cross is made only once when the salt is added to the water, whereas the *Rituale Romanum* (1953) and the *Collectio Rituum* (1954) specify that it is made three times. The editor has taken this Latin rubric from the *Missale Romanum* (1962) and has modified the English prayer from the *Collectio Rituum* (1954) to agree. The English rubric in the Parish Ritual already agrees with the *Missale Romanum* (1962).

Blessing of Baptismal Water (Short Form): *Supplementum Ritualis romani ad usum cleri Americae Septentrionalis Foederatae* (15 November 1953) in the Benziger edition of the *Rituale Romanum* (1953). English rubrics translated by the editor.

When Distributing the Ashes on Ash Wednesday: Latin title and prayer from the *Collectio Rituum* (1954); English title and prayer from the *Collectio Rituum* (1954).

General Blessing for Things: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

Blessing of Anything to Eat: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

Blessing for a Sick Person: Latin title and prayers from the *Rituale Romanum* (1953); Latin rubrics from the *Rituale Romanum* (1953) and the *Collectio Rituum* (1954); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual, with a slight necessary addition. The *Rituale Romanum* (1953) does not include the rubric indicating that the priest may use one or more of the prayers.

Blessing for Sick Animals: Latin title and prayers from the *Rituale Romanum* (1953); Latin rubrics from the *Rituale Romanum* (1953) and the *Collectio Rituum* (1954); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor. The *Rituale Romanum* (1953) does not include the rubric indicating that the priest may use one or more of the prayers.

Short Form for Blessing the Rosary of the Blessed Virgin Mary: Latin title and prayers from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual. There are no Latin rubrics in the *Rituale Romanum* (1953) or the *Collectio Rituum* (1954).

Blessing of Chalk on the Feast of Epiphany: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor.

Blessing of Crosses to be Placed in Fields, Vineyards, etc., on the Feast of the Finding of the Holy Cross: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954). English rubrics translated by the editor.

Blessing of Houses Outside Paschal Time: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

Blessing of Houses on Holy Saturday and throughout the Easter Season: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual. The translation of the first rubric, however, is not in the Parish Ritual and has been supplied by the editor.

Blessing of a School: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor.

Blessing of Candles (Feb. 3): Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

Blessing of Throats (Feb. 3): Latin title from the Parish Ritual; Latin prayers and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

Blessing of Herbs on the Feast of the Assumption of the Blessed Virgin Mary: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor.

Blessing of a Sacred Statue or Picture: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

Blessing of a Child: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

Blessing at the Ground Breaking or Laying of the First Stone

of a Building: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor.

Blessing of Any Place: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

Blessing of a Woman Before the Birth of a Child: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

Blessing of a Woman after Childbirth and of Her Child: Latin title, rubrics, and prayers from the *Collectio Rituum* (1954); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor. Note that the rite found in the *Collectio Rituum* (1954) does not completely agree with that found in the *Rituale Romanum* (1953). Note that the Latin version of the Magnificat differs slightly from the familiar.

Blessing of a Woman after Childbirth, When the Child Has Died: Latin title, prayers, and rubrics from the *Collectio Rituum* (1954); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor.

Blessing of a Sick Child: Latin title from the *Rituale Romanum* (1953). Latin prayers and rubrics from the *Collectio Rituum* (1954); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual, slightly modified by the editor to agree with the *Collectio Rituum* (1954). The rite in the *Collectio Rituum* (1954) does not agree with the *Rituale Romanum* (1953).

Blessing and Clothing with the Scapular of the Blessed Virgin Mary of Mt. Carmel (Short Form): Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from

the *Collectio Rituum* (1954); English rubrics from the Parish Ritual. Some English rubrics (e.g., the instruction at the end) were lacking in the Parish Ritual and were supplied by the editor.

Blessing of Fruit Trees and Vines: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor.

Blessing of an Automobile or Any Kind of Vehicle: Latin title, prayers, and rubrics from the *Rituale Romanum* (1953); English title and prayers from the *Collectio Rituum* (1954); English rubrics from the Parish Ritual.

Blessing of a Flag: Latin title from the *Pontificale Romanum* (1891). Latin prayers, and rubrics from the *Collectio Rituum* (1954); English title and prayers from the *Collectio Rituum* (1954); English rubrics translated by the editor.

Blessing for Wedding Anniversaries: Latin title, prayers, and rubrics from the *Collectio Rituum* (1954); English title and prayers from the *Collectio Rituum* (1954). English rubrics translated by the editor. The editor has changed an accent mark in the prayer of blessing from *actíone* to *actióne*. The same prayer of blessing reads *mereámur* where *mereántur* seems to be warranted, but the editor has not changed it. In the *Te Deum*, the editor has changed the accentuation of *confitemúr* to *confitémur*, of *Sabáoth* to *Sábaoth*, and of *subvéni* to *súbveni*. He has also added the missing accent mark to *Fílius*, *devícto*, and *benedícimus*. The editor has changed *et sæculum sæculi* to *et in sæculum sæculi*. The use of asterisks within the *Te Deum* is inconsistent, and the editor has not changed this. In the versicles and responses following the *Te Deum*, the editor has changed the accentuation of *glóriosus* to *gloriósus*. He has also added the missing accent mark to *Fílium*. In the concluding prayer, the editor has changed the accentuation of *bónitatis* to *bonitátis*, of *exórantes* to *exorántes*, and of *deséreens* to *déserens*.

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INTRODUCTION

Background

The Apostolic Letter issued *motu proprio* of Benedict XVI, *Summorum Pontificum*, allows for the use of the *Rituale Romanum* as it stood in 1962. This creates a tremendous pastoral opportunity and, at the same time, a practical difficulty. The difficulty is that there exists no published and available edition of the *Rituale Romanum* that is up-to-date as of 1962.

When he issued the *Rituale Romanum* in 1614, Paul V did not impose its use on the universal Church. Nevertheless, the Bishops of the United States adopted the *Rituale Romanum* as normative for the United States at the First Plenary Council of Baltimore (1852). The Holy See issued the last new edition of the *Rituale Romanum* prior to Vatican II in 1952. In the United States, it was printed by Benziger in 1953. This edition included an appendix for the United States which contained approved adaptations and customs pertaining to various rites.

In 1954, a *Collectio Rituum* excerpted from the *Rituale Romanum* was published and approved for use in the United States. This *Collectio Rituum* contained twenty-seven blessings that could be conferred in English. It also allowed for the use of English in parts of the celebration of the sacraments and other rites. Throughout the late fifties and early sixties, the Holy See continued to add blessings and modify prayers and rites in the *Rituale Romanum* itself.¹ Another *Collectio Rituum* for the United States was published in 1961. This *Collectio*, however, did not include any blessings as did that of 1954. Various publishers also printed rituals for the use of priests in the United States incorporating texts from the *Rituale Romanum* and *Collectio Rituum*. As far as the editor is aware, none of these rituals is completely accurate and up-to-date as of 1962.

¹For examples, see: AAS 47 (1955), 414; AAS 48 (1956), 844; AAS 49 (1957), 1043; AAS 52 (1960), 412; *Ephemerides Liturgicae* 74 (1960), 133; AAS 52 (1960), 987; and AAS 54 (1962), 310–338.

If a priest of the United States desires to use English in the administration of the sacraments and sacramentals according to the extraordinary form, he discovers a further problem, namely that the two editions of the *Collectio Rituum* for the USA that were published in 1954 and 1961 are difficult to obtain. An added difficulty is the fact that the 1961 *Collectio Rituum* for the USA does not completely replace the previous *Collectio*, since it does not contain the blessings. The abundance of copies of the *Collectio Rituum* of 1964 only exacerbates the problem, since this edition contains English translations that are not usable according to *Summorum Pontificum*. In addition, the English translations found in Weller's study edition of the *Rituale Romanum* were not approved prior to 1964 and so are not provided for by *Summorum Pontificum*.

There exists, then, no published edition of the *Rituale Romanum* that contains all of the changes made between 1952 and 1962. Moreover, there exists no *Collectio Rituum* or other ritual containing all of the English translations approved as of 1962. The present volume does not remedy the situation, but it does make the blessings that can be conferred totally or partially in English more readily available for those priests who wish to use them. The editor hopes that in the future someone may publish a complete and accurate *Rituale Romanum* for the extraordinary form of the Roman Rite.

Using this Book

In some editions of rituals from 1962 or earlier destined for the use of priests in the United States, English translations of Latin prayers are sometimes printed as an aid to understanding, even though these translations may not be used in the celebration of the sacraments or sacramentals. On the other hand, some use of English was allowed in 1962. To avoid any possible confusion, this collection prints only English prayers that may be used *in place of the Latin text* in the celebration of these blessings. When Latin and English prayers are in parallel columns, either may be used. When only Latin may be used, no English translation is provided.

DECREE OF THE SACRED CONGREGATION OF RITES (1954)

Prot. N. D.18/954.

SACRA CONGREGATIO RITUUM

DIOECESIUM AMERICÆ SEPTENTRIONALIS

Exc.mus ac Rev.mus Dominus Carolus Josephus Alter, Archiepiscopus Cincinnatensis, nomine et auctoritate omnium Archiepiscoporum et Episcoporum Statuum Foederatorum Americæ Septentrionalis, Sanctissimum Dominum nostrum Pium Papam XII enixe adprecatus est, ut de Sua suprema Auctoritate, in administratione quorundam Sacramentorum, Baptismi nempe, Extremæ Unctionis ac Matrimonii, necnon et in Exsequiis Defunctorum, usum linguæ anglicæ in determinatis precibus indulgere benigne dignaretur, juxta exemplar a Commissione speciali liturgica exaratum, in quo, ad intelligentiam et pietatem populi, vulgari idiomate, anglico nempe, ii ritus et orationes positæ sunt, quæ magis opportunæ videbantur. Quam Rituum Collectionem, ad instar Appendicis Ritualis Romani ita concinnatam, Sacrorum Rituum Congregationis judicio, pro opportuna approbatione reverenter subiecit.

Sacra porro Rituum Congregatio, utendo peculiaribus facultatibus sibi ab Ipso Sanctissimo Domino nostro tributis, exhibito Rituali diligenti studio perpenso, præ oculis habitis hodiernis circumstantiis, benigne indulsit ut:

1. Confici possit pro Statibus Foederatis Americæ Septentrionalis novum Rituale, in quo textus latinus integer referatur, translatio vero anglica in iis quæ permittuntur, iuxta textum latinum ponatur.

2. In collatione vero Sacramentorum, in quantum ad intelligentiam et pietatem populi necesse sit, sacerdos vernacula lingua proferre potest ea tantum quæ sequuntur:

a). In administratione Baptismi parvulorum, solo in textu latino ponantur ac proinde semper et sola lingua hac dicantur exorcismi, omnes formulæ unctionum ac benedictionum, nec non et ipsa Baptismi

forma.

b). In administratione Baptismi adultorum, præter ea quæ superius recensita sunt, etiam lingua latina tantum imprimantur et recitentur psalmi et aliæ preces initiales.

c). In ordine administrandi Sacramentum Extremæ Unctionis, latina tantum lingua adhibeatur in oratione impositionis manuum super infirmum, in verbis unctionum et in *orationibus subsequentibus*.

d). In celebratione Matrimonii lingua anglica sacerdos uti potest ad omnia, præter *benedictionem anuli* et formulam “Ego coniungo vos. . .” In benedictione nuptiali extra Missam, danda ex apostolico indulto quando Missa non litatur, preces quæ in Rituali Romano habentur, recitari possunt lingua anglica.

e). In Exequiis peragendis pro fidelibus defunctis, sola lingua latina preces at absolutiones peragi debent. Nihil tamen vetat quominus, hoc ritu absoluto, vulgari lingua aliæ addantur preces, pro opportunitate temporis et loci ab Ordinariis determinandæ et ab ipso sacerdote recitandæ.

Contrariis quibuscumque, etiam speciali mentione dignis, minime obstantibus, et servatis de cetero servandis.

Iniungitur insuper onus transmittendi ad S. Rituum Congregationem duo exemplaria præfati Ritualis, postquam typis editum fuerit.

Datum Romæ, die 3 Junii Anni Marialis 1954.

(ss). C. Card. Cicognani, S.R.C. Præfectus

(ss). A. Carinci, Archiep. Seleucien., a secretis

DECREE OF THE SACRED CONGREGATION OF RITES (1959)

Prot. N. D. 37/959.

SACRA RITUUM CONGREGATIO

DIŒCESIUM AMERICÆ SEPTENTRIONALIS

Ad Christifidelium intelligentiam et pietatem fovendam, Exc.mus ac Rev.mus Dominus Albertus Gregorius Meyer, Archiepiscopus Chicagien. et Præses Consilii Episcopalis Collectioni rituum redigendæ, Sanctitatem Suam enixe adprecatus est, ut in administrandis quibusdam Sacramentis, Baptismo videlicet, Extrema Unctione et Matrimonio, necnon in Exequiis Defunctorum peragendis usum sermonis Anglici, in determinatis quidem precibus recitandis, indulgere benigne dignaretur. Quem in finem Collectionem quandam, ad instar Appendicis Ritualis Romani, cura et studio virorum in re liturgica peritorum concinnatam, iudicio Sacri Consilii legitimis ritibus cognoscendis præpositi pro opportuna approbatione humiliter subiecit.

Sacrum porro idem Consilium Religionis ritibus præpositum, vigore facultatum sibi a SS.mo Domino nostro IOANNE Divina Providentia PAPA XXIII tributarum, huiusmodi expositum opus a se diligenti studio revisum, prout in adiecto prostat exemplari sub titulo COLLECTIO RITUUM AD INSTAR APPENDICIS RITUALIS ROMANI IN USUM CLERI ARCHIDIŒCESIUM ET DIŒCESIUM FŒDERATARUM AMERICÆ SEPTENTRIONALIS CIVITATUM, probavit et adhibendum benigne concessit, servatis tamen quæ sequuntur:

1. In hac rituum Collectione typis edenda, textus Latinus, semper integer referatur, interpretatio vero Anglica, in iis tantum quæ permittuntur, iuxta Latinum textum ponatur.
2. In administratione Sacramentorum, in quantum ad populi intellectum et pietatem necesse sit, Sacerdoti vernacula lingua proferre ea tantum quæ sequuntur licet, nimirum:

a) In Baptismo parvulorum conferendo, Exorcismi, omnes Unctionum et Benedictionum formulæ, necnon ipsa Baptismi forma, ponantur in solo textu Latino, ac proinde semper et solo hoc sermone dicantur.

b) In administratione Baptismi adultorum, præter ea quæ superius recensita sunt, Latina dumtaxat lingua typis exarentur et recitentur Psalmi et aliæ preces seu orationes initiales.

c) In ordine Sacramenti Extremæ Unctionis administrandæ, Latina solum lingua adhibeatur in oratione impositionis manuum super infirmum, in verbis quæ unctiones comitantur, et in orationibus subsequentibus.

d) In celebratione Matrimonii sermone Anglico uti valet Sacerdos ad omnia, præter Benedictionem anuli et formulam “Ego coniungo vos ...” et præter formulas, quæ intra Missam dicuntur. In Benedictione autem nuptiali extra Missam, ex Apostolico Indulto danda quando Missa non litatur, preces quæ in Rituali Romano habentur, recitari possunt lingua Anglica.

3. In Exequiis pro fidelibus defunctis sola Latina lingua preces et absolutiones peragi debent. Nihil tamen vetat quominus, hoc ritu absolute, vulgari sermone aliæ addantur preces, pro opportunitate temporis et loci ab Ordinariis locorum determinandæ et ab ipso Sacerdote recitandæ.

Contrariis non obstantibus quibuscumque.

Die 11 Octobris 1959.

C. Card. Cicognani

S.R.C. Præf.

Henricus Dante, S.R.C. Pro Secret.

THE BLESSING OF HOLY WATER

Ordo ad faciendam aquam benedictam

Diebus Dominicis, et quando-
cumque opus sit, præparato sa-
le et aqua munda benedicen-
da in ecclesia, vel in sacristia,
sacerdos, superpelliceo et stola
violacea indutus, primo dicit:

On Sundays and whenever nec-
essary, salt and clean water
are prepared for blessing in the
church or in the sacristy. (It
is not necessary to bless salt
each time there is a blessing
of Holy Water and salt which
has already been blessed may
be used.) The priest, vested in
surplice and violet stole, says:

Ÿ. Adiutórium nostrum in nó-
mine Dómini.

Ÿ. Our help is in the name of
the Lord.

℞. Qui fecit cælum et terram.

℞. Who made heaven and
earth.

Deinde absolute incipit exorci-
smum salis:

He then exorcises and blesses
the salt, saying:

Exorcízo te, creatúra salis, per Deum ✠ vivum, per Deum ✠ verum,
per Deum ✠ sanctum, per Deum, qui te per Eliséum Prophétam in
aquam mitti iussit ut sanarétur sterílitas aquæ: ut efficiáris sal ex-
orcizátum in salútem credéntium; et sis ómnibus suméntibus te sá-
nitas ánimæ et córporis; et effúgiat atque discédât a loco in quo
aspérsum fúeris, omnis phantásia, et nequítia, vel versútia diabó-
licæ fraudis, omnísque spíritus immúndus, adiurátus per eum, qui
ventúrus est iudicáre vivos et mórtuos, et sæculum per ignem.

℞. Amen.

Oratio

Orémus.

Let us pray.

Imménsam cleméntiam tuam, omnípotens ætérne Deus, humíliter implorámus, ut hanc creatúram salis, quam in usum géneris humáni tribuísti, bene ✠ dícere et sancti ✠ ficáre tua pietáte dignéris: ut sit ómnibus suméntibus salus mentis et córporis; et quidquid ex eo tactum vel respésum fúerit, cáreat omni immundítia, omníque impugnatíone spiritális nequítiae. Per Dóminum.

Almighty and everlasting God, we humbly implore Thee, in Thy immeasurable kindness and love, to bless ✠ and sanctify ✠ this salt which Thou didst create and give over to the use of mankind, so that it may become a source of health for the minds and bodies of all who make use of it, and may rid whatever it touches or sprinkles of all uncleanness and protect it from every assault of evil spirits. Through our Lord, Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God for ever and ever.

℞. Amen.

℞. Amen.

Exorcismus aquæ: et dicitur absolute:

He then exorcises and blesses the water, saying:

Exorcízo te, creatúra aquæ, in nómine Dei ✠ Patris omnipoténtis, et in nómine Iesu ✠ Christi Filii eius Dómini nostri, et in virtúte Spíritus ✠ Sancti: ut fias aqua exorcizáta ad effugándam omnem potestátem inimíci, et ipsum inimícum eradicáre et explantáre váleas cum ángelis suis apostáticis, per virtútem eiúsdem Dómini nostri Iesu Christ: qui ventúrus est iudicáre vivos et mórtuos, et sáeculum per ignem.

℞. Amen.

Oratio

Orémus.

Let us pray.

Deus, qui ad salutem humani generis, maxima quæque sacramenta in aquarum substantia condidisti: adesto propitius invocationibus nostris, et elemento huic multimodis purificationibus præparato, virtutem tuæ bene ✠ dictionis infunde: ut creatura tua, mysteriis tuis serviens, ad abigendos demones, morbosque pellendos, divinæ gratiæ sumat effecum; ut quidquid in domibus, vel in locis fidelium, hæc unda resperserit, careat omni immunditia, liberetur a noxa: non illic resideat spiritus pestilens, non aura corrumpens: discendant omnes insidiæ latentis inimici; et si quid est, quod aut incolumitati habitantium invidet, aut quieti, aspersione huius aquæ effugiat: ut salubritas, per invocationem sancti tui nominis expetita, ab omnibus sit impugnationibus defensa. Per Dominum nostrum Iesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum.

O God, Who for the salvation of mankind hast built Thy greatest mysteries on this substance, water, in Thy kindness hear our prayers and pour down the power of Thy blessing ✠ into this element, made ready for many kinds of purifications. May this, Thy creature, become an agent of divine grace in the service of Thy mysteries, to drive away evil spirits and dispel sickness, so that everything in the homes and other buildings of the faithful that is sprinkled with this water may be rid of all uncleanness and freed from every harm. Let no breath of infection, no disease-bearing air, remain in these places. May the wiles of the lurking Enemy prove of no avail. Let whatever might menace the safety and peace of those who live here be put to flight by the sprinkling of this water, so that the healthfulness, obtained by calling upon Thy holy name, may be made secure against all attack. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, for ever and ever.

℞. Amen.

℞. Amen.

Hic mittat sal in aquam in modum crucis, dicendo:

He now puts salt into the water in the form of a cross, saying:

Commixtio salis et aquæ pariter fiat, in nómine Patris, et Fílii, ☩ et Spíritus Sancti.

May a mixture of salt and water now be made, in the name of the Father, and of the Son, ☩ and of the Holy Spirit.

℞. Amen.

℞. Amen.

℣. Dóminus vobíscum.

℣. The Lord be with you.

℞. Et cum spíritu tuo.

℞. And with your spirit.

Oratio

Orémus.

Let us pray.

Deus, invíctæ virtútis auctor, et insuperábilis impérii Rex, ac semper magníficus triumphátor: qui advérsæ dominationis vires réprimis: qui inimíci rugíentis sævítiam súperas: qui hostíles nequítias poténter expúgnas: te, Dómine, treméntes et súpplíces deprecámur, ac pétimus: ut hanc creatúram salis et aquæ dignánter aspícias, benígnus illústres, pietátis tuæ rore sanctífices; ut ubicúmque fúerit aspérsa, per invocatió-nem sancti nóminis tui, omnis infestátio immúndi spíritus abi-gátur: terrórque venenósi serpéntis procul pellátur: et præ-

O God, Creator unconquerable, invincible King, Victor ever-glorious, Who dost hold in check the forces bent on dominating us, Who dost overcome the cruelty of the raging enemy, Who dost in Thy power beat down the wicked foe: Humbly and fearfully do we pray to Thee, O Lord, and we ask Thee to look with favor on this salt and water which Thou hast created. Shine on it with the light of Thy kindness. Sanctify it by the dew of Thy love, so that, through the invocation of Thy holy name, wherever this water and salt is sprinkled

séntia Sancti Spíritus nobis, misericórdiam tuam poscéntibus, ubíque adesse dignétur. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte eiúsdem Spíritus Sancti Deus, per ómnia sǽcula sǽculórum.

℞. Amen.

it may turn aside every attack of the unclean spirit and dispel the terror of the poisonous serpent. And wherever we may be, make the Holy Spirit present to us who now implore Thy mercy. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, forever and ever.

℞. Amen.

BLESSING OF BAPTISMAL WATER (SHORT FORM)

Formula brevis conficiendæ aquæ baptismalis

Exorcismus Aquæ

Exorcízo te, creatúra aquæ, in nómine Dei ✠ Patris omnipoténtis, et in nómine Iesu ✠ Christi Fílii eius Dómini nostri, et in virtúte Spíritus ✠ Sancti. Exorcízo te, omnis virtus adversárii diáboli: ut omnis phantásia eradicétur, ac effugétur ab hac creatúra aquæ, et fiat fons aquæ saliéntis in vitam ætérnam: ut, qui ex ea baptizáti fúerint, fiant templum Dei vivi, et Spíritus Sanctus hábitet in eis, in remissionem peccatórum: in nómine Dómini nostri Iesu Christi, qui ventúrus est iudicáre vivos et mórtuos, et sáculum per ignem.

℞. Amen.

Orémus.

Oratio

Dómine sancte, Pater omnípotens, ætérne Deus, aquárum spirítuálium sanctificátor, te suppliciter deprecámur: ut hoc ministérium humilitátis nostræ respícere dignéris, et super has aquas, abluéndis et vivificándis homínibus præparátas, Angelum sanctitátis emíttas; ut peccátis prióris vitæ ablútis, reatúque detérso, purum sacráto Spirítui habitáculum regeneratióibus procúret. Per Christum Dóminum nostrum.

℞. Amen.

Sacerdos deinceps infundat Oleum The priest then proceeds to
Catechumenorum in aquam, in pour the Oil of Catechumens
modum crucis, dicens: into the water in the form of a
cross, saying:

Coniúctio Olei unctiόνis, et aquæ Baptísmatis sanctificétur, et fœcundétur. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti.

℞. Amen.

Deinde infundat Chrisma in
aquam, in modum crucis, di-
cens:

Then he pours Chrism into the
water in the form of a cross,
saying:

Coniunctio Chrismatis sanctificatiōnis et Olei unctiōnis et aquæ
Baptismatis sanctificétur, et fœcundétur. In nómine Pa ☩ tris, et Fí
☩ lii, et Spíritus ☩ Sancti.

℞. Amen.

Deinde dicat Sacerdos, benedi-
cens ipsam aquam:

Then the priest blesses the wa-
ter itself by saying:

Sanctificétur et fœcundétur Fons iste, et ex eo renascéntes. In nó-
mine Patris ☩, et Filii ☩, et Spíritus ☩ Sancti.

℞. Amen.

WHEN DISTRIBUTING THE ASHES ON ASH WEDNESDAY

Ad imponendos cineres

Gen. 3:19: Meménto, homo, quia pulvis es, et in púlverem revertéris.	Remember, man, that you are dust and to dust you will return.
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GENERAL BLESSING FOR THINGS

Benedictio ad omnia

Hæc benedictionis formula adhiberi potest a quovis Sacerdote pro omnibus rebus, quarum specialis benedictio in hoc Rituali non habetur.

This formula of blessing may be used by any priest for all those things which have no special blessing in the Roman Ritual.

Ÿ. Adiutórium nostrum in nómine Dómini.

Ÿ. Our help is in the name of the Lord.

℞. Qui fecit cælum et terram.

℞. Who made heaven and earth.

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

℞. Et cum spírítu tuo.

℞. And with your spirit.

Oratio

Orémus.

Let us pray.

Deus, cuius verbo sanctificántur ómnia, bene ✠ dictiónem tuam effúnde super creatúram istam (creatúras istas): et præsta, ut, quisquis ea (eis) secúndum legem et voluntátem tuam cum gratiárum actióne usus fúerit, per invocatióem sanctíssimi nóminis tui, córporis sanitátem, et ánimæ tutélam, te auctóre, percípiat. Per Christum Dóminum nostrum.

O God, by Whose word all things are made holy, pour down Thy blessing ✠ on this — (these —) which Thou hast created, and grant that whoever, giving thanks to Thee, uses it (them) in accordance with Thy law and Thy will, may, by calling upon Thy holy name, receive through Thy aid health of body and protection of soul. Through Christ our Lord.

℞. Amen.

℞. Amen.

Et aspergatur (vel aspergantur)
aqua benedicta.

Then the priest sprinkles it (or
them) with Holy Water.

BLESSING OF ANYTHING TO EAT

Benedictio ad quodcumque comestibile

Ÿ. Adiutórium nostrum in nó-
mine Dómini.

Ÿ. Our help is in the name of
the Lord.

℞. Qui fecit cælum et terram.

℞. Who made heaven and earth.

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

℞. Et cum spíritu tuo.

℞. And with your spirit.

Oratio

Orémus.

Let us pray.

Béne ✠ dic, Dómine, creatúram
istam **N.**, ut sit remédium sa-
lutáre géneri humáno: et præ-
sta per invocatiónem sancti nó-
minis tui; ut quicúmque ex ea
súmpserint, córporis sanitátem,
et ánimæ tutélam percípiant.
Per Christum Dóminum no-
strum.

O Lord, bless ✠ this **N.**, created
by Thee, that it may be a means
of good health for mankind,
and grant by this invocation
of Thy holy name that all who
partake of it may receive health
of body and protection of soul.
Through Christ our Lord.

℞. Amen.

℞. Amen.

Et aspergatur aqua benedicta.

Then the priest sprinkles it with
Holy Water.

BLESSING FOR A SICK PERSON

Benedictio adulti ægrotantis

Sacerdos, cubiculum ægrotantis ingrediens, dicat:

Entering the sickroom, the priest says:

Ÿ. Pax huic dómui.

Ÿ. Peace to this house.

Ř. Et ómnibus habitántibus in ea.

Ř. And to all who live here.

Et continuo, ad infirmum accedens, subiungat:

He approaches the sick person (or persons) and adds:

Ÿ. Adiutórium nostrum in nómine Dómini.

Ÿ. Our help is in the name of the Lord.

Ř. Qui fecit cælum et terram.

Ř. Who made heaven and earth.

Ÿ. Dómine, exáudi oratiómem meam.

Ÿ. O Lord, hear my prayer.

Ř. Et clamor meus ad te véniat.

Ř. And let my cry come unto Thee.

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

Ř. Et cum spíritu tuo.

Ř. And with your spirit.

Sacerdos uti potest una vel pluribus ex sequentibus orationibus.

The priest may use one or more of the following prayers:

Oratio

Orémus.

Let us pray.

Intróeat, Dómine Iesu Christe, domum hanc ad nostræ humilitátis ingréssum pax et misericórdia tua; effúgiat ex hoc loco omnis nequítia dáemonum, adsint Angeli pacis, domúmque hanc déserat omnis malígna discórdia. Magnífica, Dómine, super nos nomen sanctum tuum: et bénedic nostræ conversatióni: Qui sanctus et pius es, et pérmanes cum Patre et Spíritu Sancto in sæcula sæculórum.

℞. Amen.

O Lord Jesus Christ, as we, Thy lowly servants, enter this house, may our coming bring with it Thy peace and Thy mercy. Let the demons with all their wickedness flee from this place; let the Angels of peace be present, and let all hateful dissension take leave of this house. O Lord, show forth in us the greatness of Thy holy name, and bless whatever we do; Thou Who art holy and loving, Who livest with the Father and the Holy Spirit for ever and ever.

℞. Amen.

Oratio

Orémus.

Let us pray.

Réspice, Dómine, fámulum tuum (fámulam tuam) in infirmitáte córporis laborántem, et ánimam réfove quam creásti: ut castigatióibus emendátus (-a), contínuo se séntiat tua miseratióne salvátum (-am). Per Christum Dóminum nostrum.

℞. Amen.

O Lord, look upon Thy servant, N., laboring under bodily weakness, and cherish and revive the soul which Thou hast created, so that, purified by his (her) sufferings, he (she) may soon find himself (herself) healed by Thy mercy. Through Christ our Lord.

℞. Amen.

Oratio

Orémus.

Let us pray.

Miséricors, Dómine, fidélium consolátor, quæsumus imménsam pietátem tuam, ut ad intróitum humilitátis nostræ hunc fámulum tuum (hanc fámulam tuam) super lectum dolóris sui iacéntem, visitáre dignéris, sicut socrum Simónis visitásti: propítius adésto ei, Dómine, quátenus prístina sanitáte recepta, gratiárum tibi in Ecclésia tua réferat actióes: Qui vivis et regnas Deus in sæcula sæculórum.

℞. Amen.

Deinde, extendens dexteram versus ægrotum, dicat:

Dóminus Iesus Christus apud te sit, ut te deféndat: intra te sit, ut te consérvet: ante te sit, ut te ducat: post te sit, ut te custódiat: super te sit, ut te benedícat: Qui cum Patre et Spíritu Sancto vivit et regnat in sæcula sæculórum.

℞. Amen.

O Lord, Who in mercy dost console Thy faithful, we ask of Thee in Thy boundless love that as we, Thy lowly servants, enter here, Thou mayest visit this Thy servant, **N.**, lying on his (her) bed of pain, as Thou didst visit the mother of Peter's wife. In Thy kindness be with him (her), O Lord, so that he (she) may regain his (her) former strength, and be able to give thanks to Thee in Thy church; Who livest and reignest God for ever and ever.

℞. Amen.

The priest extends his right hand toward the sick person (or persons) and says:

May the Lord Jesus Christ be with you that He may defend you; within you that He may sustain you; before you that He may lead you; behind you that He may protect you; above you that He may bless you; He Who lives and reigns with the Father and the Holy Spirit for ever and ever.

℞. Amen.

Benedíctio Dei omnipoténtis,
Patris, et Fílii, ☩ et Spíritus
Sancti, descéndat super te, et
máneat semper.

℞. Amen.

Demum aspergat infirmum aqua
benedicta.

May the blessing of almighty
God, ☩ Father, Son, and Holy
Spirit, descend upon you and
remain forever.

℞. Amen.

Lastly, he sprinkles the sick
person (or persons) with Holy
Water.

BLESSING FOR SICK ANIMALS

Benedictio animalium gravi infirmitate laborantium

Sacerdos, superpelliceo et stola
violacea indutus, dicit:

The priest, vested in surplice
and violet stole, says:

Ÿ. Adiutórium nostrum in nó-
mine Dómini.

Ÿ. Our help is in the name of
the Lord.

Ŕ. Qui fecit cælum et terram.

Ŕ. Who made heaven and earth.

Ÿ. Dómine, non secúndum pec-
cáta nostra fácias nobis.

Ÿ. Lord, do not deal with us ac-
cording to our sins.

Ŕ. Neque secúndum iniquitátes
nostras retribuas nobis.

Ŕ. Nor repay us according to
our crimes.

Ÿ. Hómines et iuménta salvá-
bis, Dómine.

Ÿ. Save, O Lord, both men and
beasts.

Ŕ. Quemádmódum multiplicá-
sti misericórdiam tuam, Deus.

Ŕ. As Thou, O God, hast ex-
tended Thy mercy.

Ÿ. Aperis tu manum tuam.

Ÿ. Thou dost open Thy hand.

Ŕ. Et imple omne ánimál be-
nedictióne.

Ŕ. And fill every living thing
with Thy blessing.

Ÿ. Dómine, exáudi oratióem
meam.

Ÿ. O Lord, hear my prayer.

Ŕ. Et clamor meus ad te véniat.

Ŕ. And let my cry come unto
Thee.

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

℞. Et cum spírítu tuo.

℞. And with your spirit.

Sacerdos uti potest una vel pluribus ex sequentibus orationibus.

The priest may use one or more of the following prayers.

Oratio

Orémus.

Let us pray.

Deus, qui labóribus hóminum étiam de mutis animálibus solátia subrogásti: súpplices te rogámus; ut, sine quibus non álitur húmána condítio, nostris fácias úsibus non períre. Per Christum Dóminum nostrum.

O God, Who hast provided men in their labors with the help of dumb animals, humbly we pray Thee that, since a human way of life is not maintained without these animals, they may not be lost to our use. Through Christ our Lord.

℞. Amen.

℞. Amen.

Oratio

Orémus.

Let us pray.

Misericórdiam tuam, Dómine, súpplices exorámus: ut hæc animália, quæ gravi infirmitáte vexántur, in nómine tuo, atque tuæ bene ✠ dictionis virtúte sanéntur. Exstinguátur in eis omnis diabólica potéstas; et ne ultérius ægrótent, tu eis, Dómine, sis defénsio vitæ et remédium sanitátis. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et

We humbly implore Thee, O merciful Lord, that these animals, now suffering from severe sickness, may be cured in Thy name and by the strength of Thy blessing ✠. May whatever power the devil has over them be destroyed; and so that they may not grow sick again, be Thou, O Lord, the protector of their lives and the safeguard of their health. Through

regnat in unitate Spíritus Sancti
Deus, per ómnia sæcula sæcu-
lórum.

℞. Amen.

our Lord Jesus Christ, Thy Son,
Who lives and reigns with Thee
in the unity of the Holy Spirit
God, for ever and ever.

℞. Amen.

Oratio

Orémus.

Let us pray.

Avérte, quæsumus, Dómine, a
fidélibus tuis cuncta propítius
flagélla: et morbórum in ani-
mália sæviéntium depélle per-
níciem; ut, quos mérito plectis
dévios, fóveas tua miseratióne
corréctos. Per Christum Dómi-
num nostrum.

O Lord, we ask of Thee in Thy
kindness to ward off from Thy
faithful every scourge and to
drive away the evil disease that
is afflicting our animals, so that,
as in justice Thou dost punish
us when we go astray, Thou
mayest, in Thy mercy, favor us
when we regain the right path.
Through Christ our Lord.

℞. Amen.

℞. Amen.

Et aspergantur aqua benedicta.

The priest sprinkles the animals
with Holy Water.

SHORT FORM FOR BLESSING THE ROSARY OF THE BLESSED VIRGIN MARY

Formula brevior benedicendi coronam Sacratissimi Rosarii B.M.V.

Propria Ordinis Prædicatorum

The following is the short form for the blessing of rosaries. It may be used by Dominicans and by others who have an indult to do so.

Ad laudem et glóriam Deíparæ Vírginis Maríæ, in memóriam mysteriórum vitæ, mortis et resurrectiόνis eiúsdem Dómini nostri Iesu Christi, bene ✠ dicátur et sancti ✠ ficétur hæc sacratíssimi Rosárii coróna: in nómine Patris, et Fílii, ✠ et Spíritus Sancti.

℞. Amen.

To the praise and glory of the Virgin Mary, Mother of God, in memory of the mysteries of the life, death, and resurrection of our Lord Jesus Christ, may this chaplet of the most holy Rosary be blessed ✠ and made ✠ holy; in the name of the Father, and of the Son, ✠ and of the Holy Spirit.

℞. Amen.

The priest then sprinkles the rosary with Holy Water.

BLESSING OF CHALK ON THE FEAST OF EPIPHANY

Benedictio cretæ in Festo Epiphaniæ

℣. Adiutórium nostrum in nómine Dómini.

℣. Our help is in the name of the Lord.

℞. Qui fecit cælum et terram.

℞. Who made heaven and earth.

℣. Dóminus vobíscum.

℣. The Lord be with you.

℞. Et cum spíritu tuo.

℞. And with your spirit.

Orémus.

Let us pray.

Béne ✠ dic, Dómine Deus, creatúram istam cretæ ut sit salutáris humáno géneri; et præsta, per invocatióem nóminis tui sanctíssimi, ut quicumque ex ea sumpserint vel ea in domus suæ portis scrípserint nómina sanctorum tuorum Gásparis, Melchióris et Baltássar, per eórum intercessiόem et mérita corpóris sanitátem et ánimæ tutelám percípiant. Per Christum Dóminum nostrum.

O Lord God, bless ✠ this chalk which Thou hast created, that it may be helpful to mankind; and grant that through the invocation of Thy most holy name all those who use this chalk or with it write over the doors of their houses the names of Thy saints, Gaspar, Melchior, and Balthazar, may by their merits and intercession receive health of body and protection of soul. Through Christ our Lord.

℞. Amen.

℞. Amen.

Et aspergatur aqua benedicta.

The priest sprinkles the chalk with Holy Water.

**BLESSING OF CROSSES TO BE PLACED IN FIELDS,
VINEYARDS, ETC., ON THE FEAST OF THE FINDING OF
THE HOLY CROSS**

Benedictio Crucium in agris, vineis, etc. plantandarum quæ fit in
Festo Inventionis sanctæ Crucis vel Dominica proxima

Ÿ. Adiutórium nostrum in nó-
mine Dómini.

Ÿ. Our help is in the name of
the Lord.

℞. Qui fecit cælum et terram.

℞. Who made heaven and earth.

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

℞. Et cum spíritu tuo.

℞. And with your spirit.

Oratio

Orémus.

Let us pray.

Omnípotens sempitérne Deus,
Pater totíus consolatiónis et
pietátis, per Unigéniti Fílii tui
Dómini nostri Iesu Christi acer-
bíssimæ Passiósni méritum, quam
pro nobis peccatóribus in ligno
Crucis sustinére dignátus est:
béne ✠ dic has Cruces, quas tui
fidéles in hortis, víneis, agris,
aliísve locis plantándas áffe-
runt, ut a prædiis quibus defi-
xæ fúerint, fragor absit grándi-
num, procélla túrbínium, ímpe-
tus tempestátum, et omnis infe-
státio inimíci: quátenus eórum
fructus ad maturitátem perdúc-

Almighty and everlasting God,
Father of all consolation and
loving care, through the merit
of the most bitter passion which
Thy only-begotten Son, our
Lord Jesus Christ, endured for
us sinners on the wood of the
Cross, bless ✠ these crosses
which Thy faithful bring to set
up in their gardens, vineyards,
fields, and other places. And
to the places where they are
set up may there never come
the crash of hailstones, the on-
slaught of tornadoes, the rush-
ing wind of storms, or any at-

ti, in tui nóminis honórem colligántur a sperántibus in virtúte sanctæ Crucis eiúsdem Fílii tui Dómini nostri Iesu Christi, qui tecum vivit et regnat in sæcula sæculórum.

℞. Amen.

Et aspergantur aqua benedicta.

tack of the Enemy; so that the fruits of these lands may grow ripe and be harvested to the honor of Thy name by those who place their hope in the power of the holy Cross of Thy Son, our Lord Jesus Christ, Who lives and reigns with Thee for ever and ever.

℞. Amen.

The priest sprinkles the crosses with Holy Water.

BLESSING OF HOUSES OUTSIDE PASCHAL TIME

Benedictio domorum extra Tempus Paschale

Parochus, seu alius Sacerdos, volens aliquam particularem domum, vel generaliter domos fidelium, extra Tempus Paschale aspergere aqua benedicta, ingrediens domum dicit:

Entering the house the priest says:

☩. Pax huic dómui.

☩. Peace to this house.

℞. Et ómnibus habitántibus in ea.

℞. And to all who live here.

Deinde loca præcipua domus aspergendo, dicit Antiphonam:

Then, while sprinkling with Holy Water the principal places in the house (or houses) he says:

Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Sprinkle me, O Lord, with a hyssop, and I shall be purified; wash me and I shall be whiter than snow.

Ps. 50, 3. Miserére mei, Deus, secúndum magnam misericórdiam tuam.

Ps. 50, 3. Have mercy on me, O God, in Thy great mercy.

Glória Patri, et Filio, et Spirítui Sancto.

Glory be to the Father, and to the Son, and to the Holy Spirit.

℞. Sicut erat in princípío, et nunc, et semper, et in sæcula sæculórum. Amen.

℞. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Et repetitur Antiphona: Aspér-
ges me, etc.

The antiphon is repeated: As-
pérges me, etc. Then he says:

Ÿ. Dómine, exáudi oratióem
meam.

Ÿ. O Lord, hear my prayer.

℞. Et clamor meus ad te véniat.

℞. And let my cry come unto
Thee.

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

℞. Et cum spírítu tuo.

℞. And with your spirit.

Oratio

Orémus.

Let us pray.

Exáudi nos, Dómine sancte, Pa-
ter omnípotens, ætérne Deus:
et mittere dignéris sanctum An-
gelum tuum de cælis; qui custó-
diat, fóveat, prótegat, vísitet, at-
que deféndat omnes habitántes
in hoc habitáculo. Per Christum
Dóminum nostrum.

Hear us, O holy Lord, Father
almighty, eternal God, and send
Thy holy angel from heaven to
watch over, cherish, protect, be
with, and defend all who live in
this house. Through Christ our
Lord.

℞. Amen.

℞. Amen.

BLESSING OF HOUSES ON HOLY SATURDAY AND THROUGHOUT THE EASTER SEASON

Benedictio domorum in Sabbato Sancto et reliquo Tempore
Paschali

Parochus, seu alius Sacerdos de Parochi licentia, superpelliceo et stola alba indutus, cum ministro deferente vas aquæ benedictæ in Fonte baptismali, atque ante infusionem Olei et Chrismatis acceptæ, Sabbato Sancto visitat domos suæ parœciæ, aspergens eas eadem aqua benedicta.

The pastor, or another priest with the permission of the pastor, vested in surplice and white stole, along with a minister carrying a vessel of the Holy Water in the baptismal font prior to the adding of the Oil and the Chrism, visits the homes of his parish on Holy Saturday, sprinkling them with this same Holy Water.

Ingrediens domum, dicit:

Entering the house the priest says:

Ÿ. Pax huic dómui.

Ÿ. Peace to this house.

℞. Et ómnibus habitántibus in ea.

℞. And to all who live here.

Deindi aspergens loca præcipua domus, et habitantes in ea, dicit Antiphonam:

Then, while sprinkling the principal places in the house and those who dwell in it, he says:

Vidi aquam egrediéntem de templo, a látere dextro, allelúia: et omnes, ad quos pervénit aqua ista, salvi facti sunt, et dicent: allelúia, allelúia.

I saw water coming forth from the temple, from the right side, alleluia; and all those were saved to whom that water came, and they shall say: alleluia, alleluia.

Ps. 117, 1. Confitémini Dómino, quóniam bonus: quóniam in sæculum misericórdia eius.

Glória Patri, et Fílio, et Spirítui Sancto.

Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

Repetitur Antiphona: Vidi aquam, etc.

Ÿ. Osténde nobis, Dómine, misericórdiam tuam, allelúia.

Ṛ. Et salutáre tuum da nobis, allelúia.

Ÿ. Dómine, exáudi oratióem meam.

Ṛ. Et clamor meus ad te véniat.

Ÿ. Dóminus vobíscum.

Ṛ. Et cum spírítu tuo.

Ps. 117, 1. Give thanks to the Lord, for He is good; for His mercy endures forever.

Glory be to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

The antiphon is repeated: Vidi aquam, etc. **Then he says:**

Ÿ. Show us, O Lord, Thy mercy, alleluia.

Ṛ. And grant us Thy salvation, alleluia.

Ÿ. O Lord, hear my prayer.

Ṛ. And let my cry come unto Thee.

Ÿ. The Lord be with you.

Ṛ. And with your spirit.

Oratio

Orémus.

Let us pray.

Exáudi nos, Dómine sancte, Pater omnípotens, ætérne Deus: et sicut domos Hebræórum in éxi-

Hear us, O holy Lord, Father almighty, eternal God, and as, at the departure of the He-

tu de Ægýpto, agni ságuine linítas (quod pascha nostrum, in quo immolátus est Christus, figurábat), ab Angelo percutiénte custodísti; ita mittere dignéris sanctum Angelum tuum de cælis, qui custódiat, fóveat, protégat, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per eúmdem Christum Dóminum nostrum.

℞. Amen.

brews from Egypt, Thou didst guard from the angel of destruction those of their homes which had been signed with the blood of a lamb (a type of our Pasch in which Christ was sacrificed), so, in Thy kindness, send Thy holy angel from heaven to watch over, cherish, protect, be with, and defend all who live in this house. Through Christ our Lord.

℞. Amen.

BLESSING OF A SCHOOL

Benedictio domus scholaris

Sacerdos ingrediens aspergat
cubicula aqua benedicta, di-
cens:

Upon entering, the priest sprin-
kles the rooms with Holy Wa-
ter, saying:

℣. Pax huic dómui.

℣. Peace to this house.

℞. Et ómnibus habitántibus in
ea.

℞. And to all who live here.

℣. Adiutórium nostrum in nó-
mine Dómini.

℣. Our help is in the name of
the Lord.

℞. Qui fecit cælum et terram.

℞. Who made heaven and earth.

℣. Dóminus vobíscum.

℣. The Lord be with you.

℞. Et cum spíritu tuo.

℞. And with your spirit.

Oratio

Orémus.

Let us pray.

Dómine Iesu Christe, qui Apó-
stolis tuis præcepísti, ut in qua-
cúmque domum intrárent, pa-
cem illi adprecaréntur, sanc-
tí ✠ fica, quæsumus, per mini-
stérium nostrum hanc domum
púeris (vel puéllis) educándis
destinátam; effúnde super eam
tuæ bene ✠ dictiónis et pacis
abundántiam, fiat eis salus, si-
cut dómui Zachæi, te intránte,

O Lord Jesus Christ, Who didst
command Thy Apostles to pray
that peace might come to what-
ever house they entered, sanc-
tify ✠, we implore Thee, by our
ministry this house meant for
the eductation of youth. Pour
into it the richness of Thy bless-
ing ✠ and of Thy peace. May sal-
vation come to those who live
here as it came to the house

facta est; manda Angelis tuis, ut eam custódiant, et ab ea omnem inimíci repellant potestatem; reple docéntes in ea spíritu sciéntiæ, sapiéntiæ et timóris tui; discéntes cælésti grátia fove, ut, quæ salutáriter edocéntur, intelléctu cápiant, corde retíneant, ópere exsequántur; atque omnes habitatóres eius virtútum ómnium opéribus tibi pláceant, ut in ætérrnam domum in cælis aliquándo récipi mereántur. Per te, Iesu Christe, Salvátor mundi, qui vivis et regnas Deus in sæcula sæculórum.

R. Amen.

of Zaccheus when Thou didst enter it. Command Thy angels to guard it and to drive away from it all the power of the enemy. Fill the teachers with the spirit of knowledge, wisdom, and fear of Thee. Strengthen the students with heavenly grace, so that they may grasp with their minds, treasure in their hearts, and carry out in their deeds all the teachings that lead to salvation. And may all here please Thee by practicing every virtue, so that they may one day be welcomed into Thy eternal home in heaven. Through Thee, Jesus Christ, Saviour of the world, Who lives and reigns, God for ever and ever.

R. Amen.

BLESSING OF CANDLES (FEB. 3)

Benedictio candellarum in Festo S. Blasii Episcopi et Martyris

Ÿ. Adiutórium nostrum in nómine Dómini.

Ÿ. Our help is in the name of the Lord.

℞. Qui fecit cælum et terram.

℞. Who made heaven and earth.

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

℞. Et cum spíritu tuo.

℞. And with your spirit.

Oratio

Orémus.

Let us pray.

Omnípotens et mitíssime Deus, qui ómnium mundi rerum diversitátes solo verbo creásti et ad hóminum reformatiónem illud idem Verbum, per quod facta sunt ómnia, incarnári voluísti: qui magnus es et imménsus, terríbilis atque laudábilis, ac fáciens mirabília; pro cuius fidei confessióne gloriósus Martyr et Póntifex Blásius, diversórum tormentórum génera non pavescens, martýrii palmam feliciter est adéptus: quique eidem, inter céteras grátias, hanc prærogatívam contulísti, ut quoscúmque gútturis morbos tua virtúte curáret; maiestátem tuam supplíciter exorámus, ut non inspéctu reátus nostri, sed eius pla-

O God most powerful and most kind, Who didst create all the different things in the world by the Word alone, and Whose will it was that this Word by Which all things were made should become incarnate for the remaking of mankind; Thou Who art great and limitless, worthy of reverence and praise, the worker of wonders; for Whose sake the glorious Martyr and Bishop, St. Blaise, joyfully gained the palm of martyrdom, never shrinking from any kind of torture in confessing his faith in Thee; Thou Who didst give to him, amongst other gifts, the prerogative of curing by Thy power every ail-

cátus méritis et précibus, hanc ceræ creatúram bene ✠ dícere ac sancti ✠ ficáre tua venerábili pietáte dignéris, tuam grátiam infundéndo; ut omnes, quorum colla per eam ex bona fide tacta fúerint, a quocúmque gútturis morbo, ipsíus passiónis méritis, liberéntur, et in Ecclésia sancta tua sani et hílares tibi gratiárum réferant actiónes, laudéntque nomen tuum gloriósum, quod est benedícum in sæcula sæculórum. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

℞. Amen.

Et aspergantur aqua benedicta.

ment of men's throats; humbly we beg Thee in Thy majesty not to look upon our guilt, but, pleased by his merits and prayers, in Thine awe-inspiring kindness, to bless ✠ this wax created by Thee and to sanctify it, pouring into it Thy grace; so that all who in good faith shall have their throats touched by this wax may be freed from every ailment of their throats through the merit of his suffering, and, in good health and spirits, may give thanks to Thee in Thy holy Church and praise Thy glorious name, which is blessed for ever and ever. Through our Lord, Jesus Christ, Thy Son, Who with Thee lives and reigns, in the unity of the Holy Spirit, God, world without end.

℞. Amen.

The priest sprinkles the candles with Holy Water.

BLESSING OF THROATS (FEB. 3)**Benedictio gutturum**

Deinde sacerdos duos cereos, in modum crucis aptatos, apponit sub mento gutturi singulorum, qui benedicendi sunt, ipsis ante altare genuflectentibus, dicens:

Per intercessiōnem sancti Blásii, Epíscopi et Mártiris, líberet te Deus a malo gútturis, et a quólibet álío malo. In nómine Patris, et Filii, ✠ et Spíritus Sancti.

℞. Amen.

Then the priest takes two (unlighted) candles and, holding them in the form of a cross, places them on the throat, under the chin, of the person to be blessed, as the latter kneels before the altar. The priest says:

Through the intercession of Saint Blaise, Bishop and Martyr, may God deliver you from ailments of the throat, and from every other evil; in the name of the Father, and of the Son, ✠ and of the Holy Spirit.

℞. Amen.

BLESSING OF HERBS ON THE FEAST OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY

Benedictio herbarum in Festo Assumptionis B. Mariæ Virg.

Absoluta aspersione, si Festum venerit in Dominica, alioquin immediate ante Missam, Sacerdos stans ante Altare, conversus ad populum tenentem herbas vel fructus, dicit voce intelligibili:

After the sprinkling, if the Feast falls on Sunday, or otherwise immediately before Mass, the priest stands before the altar, facing toward the people who hold the herbs or fruits, and says in a clear voice:

Ÿ. Adiutórium nostrum in nómine Dómini.

Ÿ. Our help is in the name of the Lord.

℞. Qui fecit cælum et terram.

℞. Who made heaven and earth.

Psalmus 64

Te decet hymnus, Deus in Sion
* et tibi reddátur votum, qui exáudis preces.

To Thee we owe our hymn of praise, O God, in Sion; to Thee must vows be fulfilled, Thou Who hearest prayers.

Ad te omnis caro venit * propter iniquitátes.

To Thee all flesh must come because of wicked deeds.

Opprimunt nos delícta nostra: *
tu ea dimíttis.

We are overcome by our sins; it is Thou who dost pardon them.

Beátus, quem éligis et assúmisis: *
* inhábitat in átriis tuis.

Happy the man Thou dost choose, and bring to dwell in Thy courts.

Satiémur bonis domus tuæ, *
sanctitáte templi tui.—

May we be filled with the good things of Thy house, the holy things of Thy temple!

Signis stupéndis exáudis nos
cum iustítia, * Deus, salvátor
noster,

With awe-inspiring deeds of
justice Thou dost answer us, O
God our Saviour.

Spes ómnium finium terræ * et
márium procul,

The hope of all the ends of the
earth and of the distant seas.

Qui firmas montes virtúte tua,
* accíntus poténtia,

Thou dost set the mountains in
place by Thy power, Thou Who
art girt with might;

Qui compéscis sónitum maris,
* sónitum flúctuum eius et tu-
múltum natiónum:

Thou dost still the roaring of the
seas, the roaring of their waves
and the tumult of the peoples.

Et timent, qui hábitant térmi-
nos terræ, propter signa tua; *
extréma Oriéntis est Occidéntis
gáudio replet.—

And the dwellers at the earth's
ends are in fear at Thy marvels;
the farthest east and west Thou
makest resound with joy.

Visitásti terram et irrigásti eam,
* multum locupletásti eam.

Thou hast visited the land and
watered it; greatly hast Thou
enriched it.

Rivus Dei replétus est aquis, pa-
rásti fruméntum eórum; * ita
enim parásti eam:

God's watercourses are filled;
Thou hast prepared the grain.

Sulcos eius irrigásti, * compla-
násti glebas eius,

Thus hast Thou prepared the
land; drenching its furrows,
breaking up its clods,

Imbribus eam mollísti, * bene-
dixísti gérmini eius.

Softening it with showers, bless-
ing its yield.

Coronásti annum benignitáte tua, * et sémitæ tuæ pinguédinem stillant.

Thou hast crowned the year with Thy bounty, and Thy paths overflow with a rich harvest;

Stillant páscua desérti, * et colles exsultatióne se cingunt.

The untilled meadows overflow with it, and rejoicing clothes the hills.

Vestiúntur grégibus arva, et valles operiúntur fruménto: * acclámant et cantant.

The fields are garmented with flocks and the valleys blanketed with grain. They shout and sing for joy.

Glória Patri, et Filio, et Spirítui Sancto.

Glory be to the Father, and to the Son, and to the Holy Spirit.

Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

℣. Dóminus dabit benignitátem.

℣. The Lord will give His blessing.

℞. Et terra nostra dabit fructum suum.

℞. And our land will produce its fruit.

℣. Rigans montes de superióribus suis.

℣. Thou wilt water the mountains from the clouds.

℞. De fructu óperum tuórum satiábitur terra.

℞. The earth will be filled with the fruit of Thy works.

℣. Prodúcens fœnum iuméntis.

℣. Thou dost raise grass for the cattle.

℞. Et herbam servitúti hóminum.

℞. And herbs for the use of men.

℣. Ut edúcas panem de terra.

℣. To produce bread from the earth.

℞. Et vinum lætíficet cor hóminis.

℞. And that wine may gladden men's hearts.

℣. Ut exhílalet fáciem in óleo.

℣. To make their faces shine with oil.

℞. Et panis cor hóminis confirmet.

℞. And that bread may strengthen the hearts of men.

℣. Misit verbum suum, et sanávit eos.

℣. He sent forth His word and healed them.

℞. Et erípuit eos de ómnibus interitiónibus eórum.

℞. And He snatched them from all destruction.

℣. Dómine, exáudi oratiómem meam.

℣. O Lord, hear my prayer.

℞. Et clamor meus ad te véniat.

℞. And let my cry come unto Thee.

℣. Dóminus vobíscum.

℣. The Lord be with you.

℞. Et cum spírítu tuo.

℞. And with your spirit.

Sacerdos uti potest una vel pluribus ex sequentibus orationibus.

The priest may use one or more of the following prayers.

Orémus.

Omnípotens sempitérne Deus, qui cælum, terram, mare, visibília et invisibília verbo tuo ex nihilo creásti, quique herbas, arborésque ad usus hóminum animalíumque terram gígnere, et unumquódque iuxta seméntem in semetípso fructum habére præcepísti; atque non solum ut herbæ animántibus ad victum, sed ægris étiam corpóribus prodéssent ad medicamentum, tua ineffábilí pietáte concessísti: te súpplici mente et ore deprecámur, ut has díversi géneris herbas et fructus tua cleméntia bene ☩ dícas, et supra naturálem a te índitam virtútem, eis benedictiónis tuæ novæ grátiam infúndas; ut ad usum homínibus et iuméntis in nómine tuo applicátæ, ómnium morbórum et adversitátum efficiántur præsidium. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

℞. Amen.

Let us pray.

Almighty, everlasting God, Who by Thy word didst create the heavens, the earth, the sea, and all things visible and invisible where before there was nothing; Who didst command the earth to bring forth plants and trees, each bearing fruit according to its own seed, for the use of men and animals; and Who in Thy ineffable fatherly love hast granted that plants should be useful not only to living creatures as food, but also to ailing bodies as medicine: in supplication we implore Thee with both mind and voice to bless ☩ in Thy goodness these herbs and fruits of various kinds. Pour into them, over and above the natural power with which Thou didst endow them, the grace of Thy new blessing, so that, when administered to men or to animals in Thy name, they may become a safeguard against all sickness and misfortune. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, God, world without end.

℞. Amen.

Oratio

Orémus.

Let us pray.

Deus, qui per Móysen fámulum tuum mandásti filiis Israëġ, ut manípulos novórum frúctuum benedicéndos deférrent ad sacerdótes, tolleréntque fructus árboris pulchérrimæ, et lætaréntur coram te Dómino Deo suo: adésto propítius invocatió-nibus nostris, et infúnde tuæ bene ✠ dictiόνis abundántiam super nos, et super manípulos novárum frugum, novárum herbárum, et frúctuum collectiόνem, quæ cum gratiárum actiόνem tibi repræsentámus, et in nómine tuo in hac solemnitate bene ✠ dícimus; et concéde, ut homínibus, pecóribus, pecúdi-bus et iuméntis contra morbos, pestes, úlceras, maleficia, incantatiónes, veneficia serpéntum, et aliórum venenosórum animalium et bestiárum morsus, nec non quæcúmque venéna, remédiu[m] præstent; atque contra diabólicas illusiónes, et machinatiónes, et fraudes tutámen ferant, in quocúmque loco pósito vel portátum aut hábitum áliquíd ex eis fúerit: quátenus cum manípulis bonórum óperum, méritis beátæ Mariæ Vírginis, cuius Assumptiόνis fe-

O God, Who, through Moses, Thy servant, didst command the sons of Israel to bring sheaves of new grain to the priests for blessing, and to take the fruits of their finest trees and make merry in the presence of Thee, their Lord and God: in Thy kindness hear our prayers, and pour down the richness of Thy blessing ✠ on us and on these sheaves of new grain and plants and on the stores of fruit which we lay before Thee with thanksgiving and bless ✠ in Thy name on this solemn feast day. Grant that they may be for men and for herds, flocks, and beasts of burden a help against diseases, plagues, sores, mischief, spells, the venom of snakes, the bite of other poisonous animals and beasts, and everything harmful; and that wherever any of this grain and fruit may be placed or carried or stored, it may bring protection against the deceits, devices, and frauds of the devil; so that, with sheaves of good works, we may, by the merits of the Blessed Virgin Mary, whose Assumption we are celebrat-

stum cólimus, quo ipsa assúmp-
ta est, súscipi mereámur. Per
Dóminum nostrum Iesum Chri-
stum Fílium tuum: Qui tecum
vivit et regnat in unitáte Spíri-
tus Sancti Deus, per ómnia sæ-
cula sæculórum.

℞. Amen.

ing, be received there where
she was taken up. Through our
Lord, Jesus Christ, Thy Son,
Who lives and reigns with Thee
in the unity of the Holy Spirit,
God, world without end.

℞. Amen.

Oratio

Orémus.

Let us pray.

Deus, qui virgam Iesse, Gene-
trícem Fílii tui Dómini nostri
Iesu Christi, hodiérna die ad
cælórum fastígia ídeo evexisti,
ut per eius suffrágia et patro-
cínia fructum ventris illius, eú-
mdem Fílium tuum, mortalitáti
nostræ comunicáres: te súp-
plices exorámus; ut eiúsdem Fí-
lii tui virtúte, eiúsque Genetrí-
cis glrióso patrocínio, istórum
terræ frúctuum præsídiis per
temporálem ad ætérnam salú-
tem disponámur. Per eúmdem
Dóminum nostrum Iesum Chri-
stum Fílium tuum: Qui tecum
vivit et regnat in unitáte Spíri-
tus Sancti Deus, per ómnia sæ-
cula sæculórum.

O God, Who on this day didst
carry to the heights of heaven
the Stock of Jesse, the Mother of
Thy Son, our Lord Jesus Christ,
in order by her advocacy and
prayers to bring together us
mortals and the fruit of her
womb, Thy Son; we humbly
beg of Thee that, by the power
of Thy Son and the glorious
advocacy of His Mother, we
may, by using the fruits of the
earth for our support, be dis-
posed through temporal well-
being for that which is eternal.
Through our Lord, Jesus Christ,
Thy Son, Who lives and reigns
with Thee in the unity of the
Holy Spirit, God, for ever and
ever.

℞. Amen.

℞. Amen.

Et benedictio Dei omnipotén-
tis, Patris, et Fílii, ☩ et Spíri-
tus Sancti, descéndat super has
creatúras, et máneat semper.

℞. Amen.

Et aspergantur aqua benedicta,
et thurificentur.

And may the blessing of
almighty God, Father, Son, ☩
and Holy Spirit, descend upon
these things He has created and
remain forever.

℞. Amen.

Then the priest sprinkles them
with Holy Water and incenses
them.

BLESSING OF A SACRED STATUE OR PICTURE

Solemnis benedictio imaginis Iesu Christi Domini nostri vel B.
Mariæ Virginis vel alius Sancti

Si imagines, publicæ venerationi expositæ, solemniter benedicantur, hæc benedictio Ordinatio reservatur, qui tamen potest eam cuilibet Sacerdoti committere.

Privatim autem hæc benedictio a quolibet Sacerdote fieri potest sine ulla Ordinarii licentia.

✠. Adiutórium nostrum in nómine Dómini.

℞. Qui fecit cælum et terram.

✠. Dóminus vobíscum.

℞. Et cum spíritu tuo.

Images intended for public veneration should be solemnly blessed. This solemn blessing is reserved to the Ordinary, who however can grant this faculty to any priest.

This blessing can be conferred privately by any priest without the Ordinary's permission. The appropriate expression should be used, as indicated in the text below.

✠. Our help is in the name of the Lord.

℞. Who made heaven and earth.

✠. The Lord be with you.

℞. And with your spirit.

Oratio

Orémus.

Let us pray.

Omnípotens sempitérne Deus, qui Sanctórum tuórum imágenes (sive effigies) sculpi, aut pingi non reprobas, ut quóties illas óculis córporis intuémur,

Almighty, everlasting God, Who dost not forbid us to represent Thy saints in stone or paint, so that as often as we look upon their likenesses with the eyes

tótíes eórum actus et sanctitátem ad imitándum memóriæ óculis meditémur: hanc, quæsumus, imáginem (*seu* sculptúram) in honórem et memóriam unigéniti Filii tui Dómini nostri Iesu Christi (*vel* beatíssimæ Vírginis Mariæ, matris Dómini nostri Iesu Christi, *vel* beáti N. Apóstoli tui, *vel* Mártiris, *vel* Pontíficis, *vel* Confessóris, *vel* beátæ N. Vírginis, *vel* Mártiris) adaptátam bene ☩ dicere, et sancti ☩ ficáre dignéris: et præsta; ut quicúmque coram illa unigénitum Fílium tuum (*vel* beatíssimam Vírginem, *vel* gloriósum Apóstolum, *vel* Mátyrem, *vel* Pontíficem, *vel* Confessórem, *vel* gloriósam Vírginem, *vel* Mátyrem) suppliciter cólere et honoráre studúerit, illíus méritis et obténtu a te grátiam in præsénti, et ætérrnam glóriam obtíneat in futúrum. Per (*eúmdem*) Christum Dóminum nostrum.

℞. Amen.

Et aspergatur aqua benedicta.

of the body, we may, with the eyes of the mind, meditate upon their holiness and be led to imitate their deeds; in Thy kindness, we beg Thee to bless ☩ and sanctify ☩ this picture (statue), meant to honor and call to mind Thine only-begotten Son, our Lord Jesus Christ (*or* the Blessed Virgin Mary, Mother of our Lord Jesus Christ) (*or* Blessed N., Thy Apostle *or* Martyr, *or* Bishop, *or* Confessor, *or* Virgin); so that whoever in its presence would humbly strive to serve and honor Thine only-begotten Son, our Lord Jesus Christ (*or* the Blessed Virgin Mary, Mother of our Lord Jesus Christ) (*or* Blessed N., Thy Apostle *or* Martyr, *or* Bishop, *or* Confessor, *or* Virgin), may by His (*or* his *or* her) merits and intercession gain from Thee grace in the present life and eternal glory in the life to come. Through Christ our Lord.

℞. Amen.

Then the priest sprinkles it (*or* them) with Holy Water.

BLESSING OF A CHILD

Benedictio infantis

℣. Adiutórium nostrum in nómine Dómini.

℣. Our help is in the name of the Lord.

℞. Qui fecit cælum et terram.

℞. Who made heaven and earth.

℣. Deus noster miserétur.

℣. Our God is full of mercy.

℞. Custódiens párvulos Dóminus.

℞. The Lord has care for little ones.

℣. Dómine, exáudi oratiómem meam.

℣. O Lord, hear my prayer.

℞. Et clamor meus ad te véniat.

℞. And let my cry come unto Thee.

℣. Dóminus vobíscum.

℣. The Lord be with you.

℞. Et cum spírítu tuo.

℞. And with your spirit.

Oratio

Orémus.

Let us pray.

Dómine Iesu Christe, Fíli Dei vivi, qui ante ómnia sǽcula gé-nitus, in témpore tamen infans esse voluísti, et huius ætátis dí-ligis innocéntiam; qui párvulos tibi oblátos amánte compléxus es, iisque benedixísti: infántem istum (infántes istos) præveni in benedictiónibus dulcédinis,

O Lord Jesus Christ, Son of the Living God, Who, begotten in eternity, yet didst will to be born in time; Who dost love the innocence of childhood, and didst lovingly embrace and bless the little children who were brought to Thee; anticipate the needs of this child

et præsta, ne malítia mutet intelléctum eius (eórum): eíque (eisque) concéde, ut profíciens (proficiéntes) ætáte, sapiéntia et grátia, tibi semper placére váleat (váleant): Qui vivis et regnas cum Deo Patre in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

℞. Amen.

Deinde Sacerdos infantem (vel infantes) aspergat aqua benedicta, dicens:

Pax et benedictio Dei omnipotentis, Patris, et Filii, ☩ et Spíritus Sancti, descéndat super te (vos), et máneat semper.

℞. Amen.

(these children) with Thy tender blessings, and grant that no evil may corrupt his (or her or their) mind, but that, advancing in age, in wisdom, and in grace, he (or she or they) may live so as to please Thee always. Thou Who dost live and reign with God the Father in the unity of the Holy Spirit, God for ever and ever.

℞. Amen.

Then the priest sprinkles the infant (or infants) with Holy Water, saying:

May the peace and the blessing of almighty God, Father, Son, ☩ and Holy Spirit, descend upon you and remain forever.

℞. Amen.

BLESSING AT THE GROUND BREAKING OR LAYING OF THE FIRST STONE OF A BUILDING

Benedictio primarii lapidis ædificiï

Ÿ. Adiutórium nostrum in nómine Dómini.

Ÿ. Our help is in the name of the Lord.

Ṛ. Qui fecit cælum et terram.

Ṛ. Who made heaven and earth.

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

Ṛ. Et cum spíritu tuo.

Ṛ. And with your spirit.

Oratio

Orémus.

Let us pray.

Deus, a quo omne bonum sumit initium, et semper ad potióra progrédiens pécipit incrementum: concéde, quæsumus, supplicántibus nobis; ut, quod ad laudem nóminis tui inchoáre aggrédimur, ætérno tuæ patérnæ sapiéntiæ múnere perducátur ad términum. Per Christum Dóminum nostrum.

O God, from Whom everything good takes its origin and receives its steady and full growth, grant, we beseech Thee, that what we are starting to build for the glory of Thy name may, by the ever present aid of Thy fatherly wisdom, be brought to completion. Through Christ our Lord.

Ṛ. Amen.

Ṛ. Amen.

Et aspergatur aqua benedicta.

Then the priest sprinkles it with Holy Water.

BLESSING OF ANY PLACE

Benedictio loci vel domus

This blessing may be used for any place or room. It is also used for those oratories which do not receive a solemn blessing, although there is a proper blessing for a domestic oratory.

Ÿ. Adiutórium nostrum in nómine Dómini.

Ÿ. Our help is in the name of the Lord.

℞. Qui fecit cælum et terram.

℞. Who made heaven and earth.

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

℞. Et cum spíritu tuo.

℞. And with your spirit.

Oratio

Orémus.

Let us pray.

Béne ✠ dic, Dómine, Deus omnípotens, locum istum (vel domum istam): ut sit in eo (ea) sánitas, cástitas, victória, virtus, humílitas, bónitas, et mansuetúdo, plenitúdo legis, et gratiárum áctio Deo Patri, et Fílio, et Spíritui Sancto; et hæc benedictio máneat super hunc locum (vel super hanc domum) et super habitántes in eo (ea) nunc et in ómnia sæcula sæculórum.

O Lord God almighty, bless ✠ this place, that in it there may be health, chastity, victory over sin, strength, humility, goodness of heart and gentleness, full observance of Thy law and gratefulness to God, the Father and the Son and the Holy Spirit. And may this blessing remain upon this place and upon those who live here, now and for ever and ever.

℞. Amen.

Et aspergatur aqua benedicta.

℞. Amen.

Then the priest sprinkles the place (or house) with Holy Water.

BLESSING OF A WOMAN BEFORE THE BIRTH OF A CHILD

Benedictio mulieris prægnantis in periculis partus

Ÿ. Adiutórium nostrum in nómine Dómini.

Ÿ. Our help is in the name of the Lord.

Ŕ. Qui fecit cælum et terram.

Ŕ. Who made heaven and earth.

Ÿ. Salvam fac ancíllam tuam..

Ÿ. Give salvation to Thy servant.

Ŕ. Deus meus, sperántem in te.

Ŕ. For her hope, O God, is in Thee.

Ÿ. Esto illi, Dómine, turris fortitúdinis.

Ÿ. Be a tower of strength for her, O Lord.

Ŕ. A fácie inimíci.

Ŕ. Against the attack of the Enemy.

Ÿ. Nihi proficiat inimícus in ea.

Ÿ. Let the Enemy have no power against her.

Ŕ. Et filius iniquitátis non apónat nocére ei.

Ŕ. And let not the son of evil draw near to harm her.

Ÿ. Mitte ei, Dómine, auxílium de sancto.

Ÿ. Send her aid, O Lord, from Thy holy place.

Ŕ. Et de Sion tuére eam.

Ŕ. And watch over her from Sion.

Ÿ. Dómine, exáudi oratióem meam.

Ÿ. O Lord, hear my prayer.

Ř. Et clamor meus ad te véniat.

Ř. And let my cry come unto Thee.

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

Ř. Et cum spírítu tuo.

Ř. And with your spirit.

Oratio

Orémus.

Let us pray.

Omnípotens sempitérne Deus, qui dedísti fámulis tuis in confessióne veræ fidei ætérnæ Trinitátis glóriam agnóscere, et in poténtia maiestátis adoráre unitátem: quæsumus; ut eiúsdem fidei firmitáte hæc fámula tua **N.** ab ómnibus semper muníatur advérsis. Per Christum Dóminum nostrum.

Almighty, everlasting God, Who hast granted to Thy servants, in their profession of the true Faith, to acknowledge the glory of the eternal Trinity and to adore Its Unity in the power of Its majesty; we ask that by her constancy in that Faith, Thy servant **N.**, may ever be strengthened against all adversity. Through Christ our Lord.

Ř. Amen.

Ř. Amen.

Oratio

Orémus.

Let us pray.

Dómine Deus, ómnium Créator, fortis et terríbilis, iustus et miséricors, qui solus bonus et pius es; qui de omni malo liberásti Israél fáciens tibi patres nostros diléctos, et sanctificásti eos manu Spírítus tui; qui

O Lord God, Creator of all things, mighty and awe-inspiring, just and merciful; Who alone art kind and loving; Who didst set Israel free from every evil, making our fathers Thy beloved people,

gloriósæ Virgini Mariæ corpus et ánimam ut dignum Fílii tui habitáculum éffici mererétur, Spíritu Sancto cooperánte præparásti; qui Ioánnem Baptístam Spíritu Sancto replésti, et in útero matris exsultáre fecísti; áccipe sacrificium cordis contríti, ac fervens desidérium fámulæ tuæ **N.** humíliter supplicántis pro conservatióne prolis, quam ei dedísti concípere: custódi partem tuam, et ab omni dolo et iniúria duri hostis defénde; ut obstetricánte manu misericórdiæ tuæ fetus eius ad lucem prospere véniat, ac sanctæ generatióni servétur, tibíque in ómnibus iúgiter desérviat, et vitam cónsequi mereátur ætérrnam. Per eúndem Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte eiúsdem Spíritus Sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

Deinde mulier aspergatur aqua benedicta, et mox dicatur:

and didst sanctify them by the power of Thy Spirit; Who, by the co-working of the Holy Spirit, didst prepare the body and soul of the glorious Virgin Mary to be come a worthy home for Thy Son; Who didst fill John the Baptist with the Holy Spirit, making him leap with joy in his mother's womb; receive the sacrifice of the contrite heart and the ardent desire of Thy servant, **N.**, who humbly asks Thee for the welfare of the child which Thou didst grant her to conceive. Guard the work which is Thine and defend it from all the deceit and harm of our bitter Enemy, so that the hand of Thy mercy may assist her delivery and her child may come to the light of day without harm, be kept safe for the holy birth of Baptism, serve Thee always in all things, and attain to everlasting life. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit for ever and ever.

R. Amen.

The priest then sprinkles the woman with Holy Water and continues:

Psalmus 66

Deus misereatur nostri, et benedicat nobis; * serenum praebeat nobis vultum suum.

May God have pity on us and bless us; may he let his face shine upon us.

Ut cognoscant in terra viam eius, * in omnibus gentibus salutem eius.

So may Thy way be known upon earth; among all nations, Thy salvation.

Celebrent te populi, Deus, * celebrent te populi omnes.—

May the peoples praise Thee, O God; may all the peoples praise Thee.

Lætentur et exsultent nationes, quod regis populos cum aequitate, * et nationes in terra gubernas.

May the nations be glad and exult because Thou dost rule the peoples in equity; the nations on the earth Thou dost guide.

Celebrent te populi, Deus, * celebrent te populi omnes.—

May the peoples praise Thee, O God; may all the peoples praise Thee. The earth has yielded its fruits;

Terra dedit fructum suum: * benedixit nobis Deus, Deus noster.

God, our God, has blessed us. May God bless us, and may all the ends of the earth fear him.

Glória Patri, et Filio, et Spiritui Sancto.

Glory be to the Father, and to the Son, and to the Holy Spirit.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Ÿ. Benedicámus Patrem, et Fí-
lium, cum Sancto Spíritu.

Ÿ. Let us bless the Father, the
Son, and the Holy Spirit.

℞. Laudémus et superexaltémus
eum in sæcula.

℞. Let us praise and glorify Him
forever.

Ÿ. Angelis suis Deus mandávit
de te.

Ÿ. God has given His angels
charge over you.

℞. Ut custódiant te in ómnibus
viis tuis.

℞. To keep you in all your ways.

Ÿ. Dómine, exáudi oratiónem
meam.

Ÿ. O Lord, hear my prayer.

℞. Et clamor meus ad te véniat.

℞. And let my cry come unto
Thee.

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

℞. Et cum spíritu tuo.

℞. And with your spirit.

Oratio

Orémus.

Let us pray.

Vísita, quæsumus, Dómine, ha-
bitatióem istam, et omnes in-
sídias inimíci ab ea, et a præsen-
ti fámula tua **N.** longe repélle:
Angeli tui sancti hábitent in ea,
qui eam et eius prolem in pace
custódiant, et bene ✠ díctio tua
sit super eam semper. Salva eos,
omnípotens Deus, et lucem eis
tuam concéde perpétuam. Per
Christum Dóminum nostrum.

Visit, we pray Thee, O Lord, this
house, and drive far from it and
from this Thy servant, **N.**, the
Enemy with all his plots. May
Thy holy angels dwell here to
keep her and her child in peace,
and may Thy blessing ✠ be al-
ways upon her. Save them, O
almighty God, and grant them
Thy unfailing light. Through
Christ our Lord.

R. Amen.

Benedíctio Dei omnipoténtis,
Patris, et Fílii, ☩ et Spíritus
Sancti, descéndat super te, et
prolem tuam, et máneat sem-
per.

R. Amen.

R. Amen.

May the blessing of almighty
God, Father, Son, ☩ and Holy
Spirit, descend upon you and
your child, and remain forever.

R. Amen.

BLESSING OF A WOMAN AFTER CHILDBIRTH AND OF HER CHILD

De benedictione mulieris post partum et infantis

Præparanda: Superpelliceum et stola alba, habitus choralis ministrantis, aspersorium, liber Rituum, ante Altare genuflexorium et candelabrum.

Things to prepare: Surplice and white stole; choir vestments for the minster; Holy Water bucket; ritual book; and before the altar a kneeler and candle stand.

Sacerdos paratus, cum ministrante etiam parato, procedit ad ingressum Ecclesiæ, ubi eum mulier cum infante (iam baptizato), candelam accensam tenens, et aliæ mulieres expectant.

Once the priest and minister are prepared, the priest proceeds to the entrance of the Church, where the woman, holding a lighted candle, with her child (already baptized) and the other women are waiting for him.

Sacerdos aspergit omnes aqua benedicta, dicens:

The priest sprinkles them all with Holy Water, saying:

Pax vobis.

Peace be with you.

Deinde ad mulierem:

Then, he says to the woman:

Ingrédere in templum Dei; adóra Filium beátæ Mariæ Víriginis, qui tibi fecunditatem tribuit prolis.

Come into the temple of God; adore the Son of the Blessed Virgin Mary, adore Him Who has granted that you should bear a child.

Et introducit mulierem cum infante et aliis ad altare, ubi mulier candelam accensam cande-

And he leads the woman with her child and the others to the altar, where the woman places

labro imponit et ad genuflexorium accedit. Sacerdos vero ad Altare ascendit. Deinde omnes stantes, ducente Sacerdote, dicunt:

her lighted candle on the candle stand and proceeds to the kneeler. The priest, however, goes up to the altar. Then all stand and the priest leads them in saying:

Canticum B. Mariæ Virginis

Magnificat * ánima mea Dóminum;

My soul magnifies the Lord,

Et exultávit spíritus meus * in Deo salvatóre meo,

And my spirit rejoices in God my Saviour.

Quia respéxit humilitátem ancíllæ suæ: * ecce enim ex hoc beátam me dicent omnes generatiónes.

Because he has regarded the lowliness of his handmaid; for, behold, henceforth all generations shall call me blessed;

Quia fecit mihi magna qui potens est, * et sanctum nomen eius,

Because he that is mighty has done great things for me, and holy is his name.

Et misericórdia eius a progénie in progénies * timéntibus eum.

And for generation upon generation is his mercy, to those who fear him.

Fecit poténtiam bráchio suo; * dispérsit supérbos mente cordis sui.

He has shown might with his arm, he has scattered the proud in the conceit of their heart.

Depósuit poténtes de sede, * et exaltávit húmiles.

He has put down the mighty from their thrones, and has exalted the lowly.

Esuriéntes implévit bonis, * et
dívites dimísit inánes.

He has filled the hungry with
good things, and the rich he has
sent away empty.

Suscépit Israël, servum suum, *
recordátus misericórdiæ suæ.

He has given help to Israel, his
servant, mindful of his mercy.

Sicut locútus est ad patres no-
stros, * erga Abraham et semen
eius in sǣcula sǣculórum.

As he promised to our fathers,
toward Abraham and his de-
scendants forever.

Glória Patri, et Filio, et Spirítui
Sancto.

Glory be to the Father, and to
the Son, and to the Holy Spirit.

Sicut erat in princípio, et nunc,
et semper, et in sǣcula sǣculó-
rum. Amen.

As it was in the beginning, is
now, and ever shall be, world
without end. Amen.

Postea Sacerdos stans dicit, ce-
teris genuflexis:

Then the priest remains stand-
ing while the others kneel and
says:

Ÿ. Kýrie, eléison.

Ÿ. Lord, have mercy.

Ř. Christe, eléison.
Kýrie, eléison.

Ř. Christ, have mercy.
Lord, have mercy.

Ÿ. Pater noster

Ÿ. Our Father

secreto usque ad

Ÿ. Et ne nos indúcas in tenta-
tiónem.

silently up to

Ÿ. And lead us not into tempta-
tion.

Ř. Sed líbera nos a malo.

Ř. But deliver us from evil.

Ÿ. Dómine, exáudi oratióem meam.

Ÿ. O Lord, hear my prayer.

Ṛ. Et clamor meus ad te véniat.

Ṛ. And let my cry come unto Thee.

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

Ṛ. Et cum spírítu tuo.

Ṛ. And with your spirit.

Oratio

Orémus.

Let us pray.

Omnípotens sempitérne Deus, qui per beátæ Mariæ Vírginis partum fidélium pariéntium dolóres in gáudium vertísti: réspice propítius super hanc fámulam tuam, ad templum sanctum tuum pro gratiárum actióne lætam accedéntem, et præsta ut post hanc vitam, eiúsdem beátæ Mariæ méritis et intercessióne, ad ætérnæ beatitúdinis gáudia cum prole sua perveníre mereátur. Per Christum Dóminum nostrum.

Almighty, everlasting God, Who by the child-bearing of the Blessed Virgin Mary, hast for Thy faithful turned the pains of child-bearing into joy, look with kindness on this Thy servant, who comes rejoicing to Thy holy temple to give thanks to Thee, and grant that after this life she and her child may, by the merits and intercession of the Blessed Virgin Mary, attain to the joys of everlasting life. Through Christ our Lord.

Ṛ. Amen.

Ṛ. Amen.

Si mulier sine infante ad Ecclesiam venerit, omittitur sequens oratio super infantem, adhibito singulari numero in benedictione finali.

If the woman has come to the church without her child, the following prayer over the child is omitted and the singular is used in the final blessing.

Tunc Sacerdos benedicit infantem:

Then the priest blesses the child:

Oratio

Orémus.

Let us pray.

Dómine Iesu Christe, Fili Dei vivi, qui, ante ómnia sǣcula gé-nitus, in témpore tamen infans esse voluísti, et huius ætátis dí-ligis innocéntiam; qui párvulos tibi oblátos amáner compléxus es iisque benedixísti: infántem istum præveni in benedictiónibus dulcédinis, et præsta ne malítia mutet intelléctum eius: eí-que concéde ut, proficiens ætá-te, sapiéntia et grátia, tibi semper placére váleat: Qui vivis et regnas cum Deo Patre in uni-táte Spíritus Sancti Deus, per ómnia sǣcula sæculórum.

O Lord Jesus Christ, Son of the living God, Who, begotten in eternity, yet didst will to be born in time; Who dost love the innocence of childhood, and dist lovingly embrace and bless the little children who were brought to Thee; anticipate the need of this child (these children) with Thy tender blessings, and grant that no evil may corrupt his (or her or their) mind, but that, advancing in age, in wisdom, and in grace, he (or she or they) may live so as to please Thee always; Thou Who dost live and reign with God the Father in the Unity of the Holy Spirit, God, for ever and ever.

℞. Amen.

℞. Amen.

In fine Sacerdos aspergit matrem et infantem aqua benedicta, dicens:

In conclusion the priest sprinkles the woman and her child with Holy Water, saying:

Pax et benedictio Dei omnipoténtis, Patris, et Fílii, ✠ et Spíritus Sancti, descéndat super vos

May the peace and blessing of almighty God, Father, Son, ✠ and Holy Spirit, descend upon

et máneat semper.

℞. Amen.

you, and remain forever.

℞. Amen.

BLESSING OF A WOMAN AFTER CHILDBIRTH, WHEN THE CHILD HAS DIED

Benedictio mulieris post partum infante iam mortuo

Præparanda: ut supra.

Things to be prepared: as above.

Sacerdos paratus, cum ministrante etiam parato, procedit ad ingressum Ecclesiæ, ubi eum mulier, candelam accensam tenens, et aliæ mulieres expectant.

Once the priest and minister are prepared, the priest proceeds to the entrance of the Church, where the woman, holding a lighted candle, and the other women are waiting for him.

Sacerdos omnes aspergit, dicens:

The priest sprinkles them all, saying:

Pax vobis.

Peace be with you.

Deinde ad mulierem:

Then, he says to the woman:

Ingrédere in templum Dei; adóra Fílium beátæ Mariæ Virgínis, et súpplíca Deum, qui te consolétur atque confórtet.

Come into the temple of God; adore the Son of the Blessed Virgin Mary, and pray to God that He may console and comfort you.

Et introducit mulierem cum infante et aliis ad altare, ubi mulier candelam accensam candelabro imponit et ad genuflexorium accedit. Sacerdos ad Altare ascendit. Deinde omnes stantes, ducente Sacerdote, dicunt:

And he leads the woman with her child and the others to the altar, where the woman places her lighted candle on the candles stand and proceeds to the kneeler. The priest goes up to the altar. Then all stand and the priest leads them in saying:

Psalmus 120

Attóllo óculos meos in montes:
* unde véniet auxílium mihi?

I lift up my eyes toward the
mountains; whence shall help
come to me?

Auxílium meum a Dómino, *
qui fecit cælum et terram.

My help is from the Lord, Who
made heaven and earth.

Non sinet nutáre pedem tuum,
* non dormitábit, qui custódit
te.

May he not suffer your foot to
slip; may he slumber not who
guards you:

Ecce non dormitábit neque dór-
miet, * qui custódit Isræl.

Indeed he neither slumbers nor
sleeps, the guardian of Israel.

Dóminus custódit te, * Dómi-
nus protéctio tua a látere dex-
tro tuo.

The Lord is your guardian; the
Lord is your shade; he is beside
you at your right hand.

Per diem sol non fériet te, * ne-
que luna per noctem.

The sun shall not harm you by
day, nor the moon by night.

Dóminus custódiet te ab omni
malo: * custódiet ánimam tuam.

The Lord will guard you from
all evil; he will guard your life.

Dóminus custódiet éxítum tuum
et intróitum tuum, * et nunc et
usque in sæculum.

The Lord will guard your com-
ing and your going, both now
and for ever.

Glória Patri, et Filio, et Spirítui
Sancto.

Glory be to the Father, and to
the Son, and to the Holy Spirit.

Sicut erat in princípío, et nunc,
et semper, et in sæcula sæculó-
rum. Amen.

As it was in the beginning, is
now, and ever shall be, world
without end. Amen.

Postea Sacerdos stans dicit, ceteris genuflexis:

Then the priest remains standing while the others kneel and says:

℣. Kýrie, eléison.

℣. Lord, have mercy.

℞. Christe, eléison.
Kýrie, eléison.

℞. Christ, have mercy.
Lord, have mercy.

℣. Pater noster

℣. Our Father

secreto usque ad

silently up to

℣. Et ne nos indúcas in tentationem.

℣. And lead us not into temptation.

℞. Sed libera nos a malo.

℞. But deliver us from evil.

℣. Dómine, exáudi orationem meam.

℣. O Lord, hear my prayer.

℞. Et clamor meus ad te véniat.

℞. And let my cry come unto Thee.

℣. Dóminus vobíscum.

℣. The Lord be with you.

℞. Et cum spíritu tuo.

℞. And with your spirit.

Oratio

Orémus.

Let us pray.

Omnípotens sempitérne Deus, sanctæ puritátis amátor, qui infántem huius mulieris ad cælórum regnum vocáre dignátus es: dignéris étiam, Dómine, ita cum fámula tua misericórditer

Almighty, everlasting God, Lover of holy purity, Who in Thy kindness hast called the child of this woman into Thy heavenly kingdom, in Thy kindness also, O Lord, be merciful to

ágere ut, méritis tuæ sanctissimæ passiõnis et intercessiõne beátæ Mariæ semper Vírginis et ómnium Sanctórum tuórum consoláta, officia sua dolóris victrix fórtiter súbear, et in eódem regno cum prole sua semper congáudeat. Qui vivis et regnas in sæcula sæculórum.

℞. Amen.

In fine Sacerdos aspergit mulierem aqua benedicta, dicens:

Pax et benedictio Dei omnipotentis, Patris, et Filii, ☩ et Spíritus Sancti, descéndat super te et máneat semper.

℞. Amen.

Thy servant so that, strengthened by the merits of Thy passion and by the intercession of the Blessed Virgin Mary and all thy saints, she may triumph over her sorrow, bravely resume her duties, and rejoice with her child forever in Thy kingdom. Who livest and reignest God, for ever and ever.

℞. Amen.

In conclusion the priest sprinkles the woman with Holy Water, saying:

May the peace and blessing of almighty God, Father, Son, ☩ and Holy Spirit, descend upon you, and remain forever.

℞. Amen.

BLESSING OF A SICK CHILD

Benedictio puerorum ægrotantium

Pueri infirmi, qui ad hunc usum rationis pervenerunt, ut ipsis præberi possit Sacramentum Extremæ Unctionis, iis adiuvantur exhortationibus et precibus, quæ describuntur ubi agitur de visitatione et cura infirmorum, prout feret temporis opportunitas et eorundem ægrotantium status.

Sick children who have reached the age of reason and so may receive the Sacrament of Extreme Unction, should be assisted by the exhortations and prayers given above [*in the Roman Ritual*] depending on the limitation of time and the condition of the sick. The following blessing and prayers are only for children who have not yet reached the age of reason.

Pro ceteris iunioribus pueris infirmis adhiberi possunt sequentes preces.

If there is more than one child in the same room or place, the prayers are said in the plural.

Sacerdos infirmi cubiculum ingressus, primum dicit:

Entering the room in which the sick child (or children) lies, the priest says first:

☩. Pax huic dómui.

☩. Peace to this house.

☩. Et ómnibus habitántibus in ea.

☩. And to all who live here.

Deinde aspergit puerum et circumstantes et cubiculum aqua benedicta, nihil dicens. Postea dicitur:

He sprinkles the sick child (or children) and the bed (or beds) and the room with Holy Water. Then says:

Laudáte, servi Dómini, * laudáte nomen Dómini.

Ant. Praise the Lord, O children; praise the name of the Lord.

Psalmus 112

Laudáte, servi Dómini, * laudáte nomen Dómini.

Praise, you servants of the Lord, * praise the name of the Lord.

Sit nomen Dómini benedíctum * et nunc et usque in ætérnum.

Blessed be the name of the Lord * both now and forever.

A solis ortu usque ad occás-
sum eius * laudétur nomen
Dómini.—

From the rising to the setting
of the sun * is the name of the
Lord to be praised.

Excélsus super omnes gentes
Dóminus, * super cælos glória
eius.

High above all nations is the
Lord; * above the heavens is his
glory.

Quis sicut Dóminus, Deus no-
ster, qui sedet in alto * et ócu-
los demíttit in cælum et in
terram?—

Who is like the Lord, our God,
who is enthroned on high * and
looks upon the heavens and the
earth below?

Súblevat e púlvere ínopem, * e
stércore érigit páuperem,

He raises up the lowly from the
dust; * from the dunghill he lifts
up the poor.

Ut cóllocet eum cum princípí-
bus, * cum princípibus pópuli
sui.

To seat them with princes, *
with the princes of his own
people.

Habitáre facit eam, quæ stérilis
erat in domo, * matrem filiórum
lætántem.

He establishes in her home
the barren wife * as the joyful
mother of children.

Glória Patri, et Filio, et Spirítui Sancto.

Glory be to the Father, and to the Son, and to the Holy Spirit.

Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Et repetitur Antiphona:

The antiphon is repeated:

Laudáte, servi Dómini, * laudáte nomen Dómini.

Praise the Lord, O children, * praise the name of the Lord.

Ÿ. Kýrie, eléison.

Ÿ. Lord, have mercy.

Ř. Christe, eléison.
Kýrie, eléison.

Ř. Christ, have mercy.
Lord, have mercy.

Ÿ. Pater noster

Ÿ. Our Father

secreto usque ad

silently up to

Ÿ. Et ne nos indúcas in tentationem.

Ÿ. And lead us not into temptation.

Ř. Sed libera nos a malo.

Ř. But deliver us from evil.

Ÿ. Deus noster miserétur.

Ÿ. Our God is merciful.

Ř. Custódiens párvulos Dóminus.

Ř. Who watches over little ones.

Ÿ. Sínite párvulos veníre ad me.

Ÿ. Let the little ones come to Me.

℞. Tálíum est enim regnum cæ-
lórú.

℞. For of such is the kingdom
of heaven.

℣. Dómine, exáudi oratióem
meam.

℣. O Lord, hear my prayer.

℞. Et clamor meus ad te véniat.

℞. And let my cry come unto
Thee.

℣. Dóminus vobíscum.

℣. The Lord be with you.

℞. Et cum spírítu tuo.

℞. And with your spirit.

Oratio

Orémus.

Let us pray.

Deus, cui cuncta adoléscent,
et per quem adúlta firmántur:
exténde dexteram tuam super
hunc fámulum tuum (hanc fá-
mulam tuam), N., in ténera ætá-
te languéntem: quátenus vigóre
sanitátis recépto, ad annórum
pervéníat plenitúdinem, et ti-
bi fidéle, gratúmque obséquium
indessinénter præstet ómnibus
diébus vitæ suæ. Per Dóminum
nostrum Iesum Christum Fí-
lium tuum: Qui tecum vivit et
regnat in unitáte Spírítus Sancti
Deus, per ómnia sácula sæcu-
lórú.

O God, by Whose help all things
grow to maturity and, once
grown, are kept strong, stretch
out Thy hand over this, Thy
young servant, N., in his (her)
sickness, that he (she), having
regained his (her) health and
strength, may grow up to full
manhood (womanhood), and
unfailingly offer Thee a loyal
and pleasing service all the days
of his (her) life. Through Christ
our Lord.

℞. Amen.

℞. Amen.

Completa oratione, Sacerdos imponit dexteram manum super caput infirmi, et dicit:

℣. Super ægros manus impónent.

℞. Et bene habébunt.

Iesus, Mariæ Fílius, mundi salus et Dóminus, méritis et intercessióne sanctórum Apostolórum suórum Petri et Pauli et ómnium Sanctórum, sit tibi clemens et propítius.

℞. Amen.

Postea benedicens puerum infirmum, dicit:

Benedíctio Dei omnipoténtis, Patris, et Fílii, ✠ et Spíritus Sancti, descéndat super te et máneat semper.

℞. Amen.

Deinde aspergit eum aqua benedicta.

After this prayer, the priest places his right hand on the head of the child (or on the heads of the children) and says:

℣. They shall lay their hands upon the sick.

℞. And they shall be healed.

May Jesus, the Son of Mary, Saviour of the world, through the merits and intercession of His holy Apostles, Peter and Paul, and of all the saints, be merciful and kind to you.

℞. Amen.

He now blesses the sick child (or children) saying:

May the blessing of almighty God, Father, Son, ✠ and Holy Spirit, descend upon you, and remain forever.

℞. Amen.

Lastly he sprinkles the sick child (or children) with Holy Water.

BLESSING AND CLOTHING WITH THE SCAPULAR OF THE BLESSED VIRGIN MARY OF MT. CARMEL (SHORT FORM)

Formula brevior benedicendi et imponendi Scapulare B.M.V. de
Monte Carmelo

Ÿ. Osténde nobis, Dómine, mi-
sericórdiam tuam.

Ÿ. Show us, O Lord, Thy mercy.

Ř. Et salutáre tuum da nobis.

Ř. And grant us Thy salvation.

Ÿ. Dómine, exáudi oratióem
meam.

Ÿ. O Lord, hear my prayer.

Ř. Et clamor meus ad te véniat.

Ř. And let my cry come unto
Thee.

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

Ř. Et cum spíritu tuo.

Ř. And with your spirit.

Oratio

Orémus.

Let us pray.

Dómine Iesu Christe, humá-
ni géneris Salvátor, hunc hábi-
tum, quem propter tuum tuá-
que Genetrícis Vírginis Mariæ
de Monte Carmélo amórem ser-
vus tuus (ancilla tua) devóte est
delatúrus (vel est delatúra vel
sunt delatúri vel sunt delatúræ)
délixtera tua sanctí ✠ fica, ut eá-
dem Genitríce tua intercedénte,

O Lord Jesus Christ, Saviour
of mankind, by Thy right hand
sanctify ✠ this scapular which
Thy servant will devotedly wear
for the love of Thee and of
Thy Mother, the Blessed Virgin
Mary of Mt. Carmel; so that, by
her intercession, he (she) may
be protected from the wicked-
ness of the enemy and perse-

ab hoste maligno defensus (vel defensa vel defensi vel defensæ) in tua grátia usque ad mortem perseveret (persevérent): Qui vivis et regnas in sæcula sæculórum.

℞. Amen.

Deinde aspergat Habitum aqua benedicta, et postea illum imponat personæ, vel personis (cuilibet separatim) dicens:

Accipe (Accípite) hunc hábitum benedíctum precans (precántes) sanctíssimam Vírginem, ut eius méritis illum pérferas (perferátis) sine mácula, et te (vos) ab omni adversitaté deféndat, atque ad vitam perdúcat ætérnam.

℞. Amen.

Postea subiungat:

Ego, ex potestáte mihi concéssa, recípio te (vos) ad participatióem ómnium bonórum spiri-
tuálium, quæ, cooperánte mise-
ricórdia Iesu Christi, a Religio-
sis de Monte Carmélo peragún-
tur. In nómine Patris, et Fílii, ✠
et Spíritus Sancti.

vere in Thy grace until death;
Who livest and reignest for ever
and ever.

℞. Amen.

Then he sprinkles the scapu-
lar with Holy Water and puts it
on the postulant or postulants
(upon each one separately),
saying:

Receive this blessed scapular
and ask the most holy Virgin
that, by her merits, it may be
worn with no stain of sin and
may protect you from all harm
and bring you into everlasting
life.

℞. Amen.

Then he adds:

By the power granted to me,
I admit you to a share in all
the spiritual works performed,
with the merciful help of Je-
sus Christ, by the Religious of
Mount Carmel; in the name of
the Father, and of the Son, ✠
and of the Holy Spirit.

℞. Amen.

Bene ☩ dicat te (vos) Cón-
ditor cæli et terræ, Deus omni-
potens, qui te (vos) cooptare
dignatus est in Confraternita-
tem beátæ Mariæ Virginitis de
Monte Carmélo: quam exora-
mus, ut in hora óbitus tui (ve-
stri) cónterat caput serpéntis
antíqui, atque palmam et co-
rónam sempitérnæ hereditátis
tandem consequáris (consequá-
mini). Per Christum Dóminum
nostrum.

℞. Amen.

Aspergatur persona aqua benedi-
dicta. Si plures simul recipiendi
sunt, mutetur numerus.

Si Habitus solummodo benedi-
cendus sit, tunc benedictio in-
cipit a Ț. Osténde, et concludi-
tur cum Oratione Dómine Iesu
Christe.

℞. Amen.

May almighty God, Creator of
heaven and earth, bless ☩ you
whom He has been pleased to
receive into the Confraternity
of the Blessed Virgin Mary of
Mount Carmel. We beg her to
crush the head of the serpent in
the hour of your death, and, in
the end, to obtain for you the
palm and the crown of you ev-
erlasting inheritance. Through
Christ our Lord.

℞. Amen.

Then he sprinkles the person
(or persons) with Holy Water.
If more than one person is to be
received, the grammatical num-
ber should be changed.

If the scapular alone is to be
blessed, then the blessing be-
gins from Show us, O Lord, and
is concluded with the prayer O
Lord Jesus Christ.

BLESSING OF FRUIT TREES AND VINES**Benedictio super fruges et vineas**

Ÿ. Adiutórium nostrum in nómine Dómini.

Ÿ. Our help is in the name of the Lord.

℞. Qui fecit cælum et terram.

℞. Who made heaven and earth.

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

℞. Et cum spíritu tuo.

℞. And with your spirit.

Oratio

Orémus.

Let us pray.

Orámus pietátem tuam, omnípotens Deus, ut has primítias creatúræ tuæ, quas áëris et plúviæ temperaménto nutrírè dignátus es, bene ☩ dictionis tuæ imbre perfúndas, et fructus terræ tuæ usque ad maturitátem perdúcas. Tríbe quoque pópulo tuo de tuis munéribus tibi semper grátias ágere; ut a fertilitáte terræ esuriéntium ánimas bonis ómnibus affluéntibus répleas, et egénus et pauper laudent nomen glóriæ tuæ. Per Christum Dóminum nostrum.

O almighty God, we ask Thee in Thy fatherly love to pour down the rain of Thy blessing ☩ on these growing things created by Thee, which Thou has been pleased to nurture by due measure of wind and rain. Bring to maturity the fruits of Thy earth, and grant that Thy people may always give thanks to Thee for Thy gifts, so that from the fertility of the earth Thou mayest fill the souls of the hungry with all good things in abundance, and that the poor and the needy may give praise to Thy glorious name. Through Christ our Lord.

℞. Amen.

℞. Amen.

Et aspergantur aqua benedicta.

Then the priest sprinkles them
with Holy Water.

BLESSING OF AN AUTOMOBILE OR ANY KIND OF VEHICLE

Benedictio vehiculi seu currus

℣. Adiutórium nostrum in nó-
mine Dómini.

℣. Our help is in the name of
the Lord.

℞. Qui fecit cælum et terram.

℞. Who made heaven and earth.

℣. Dóminus vobíscum.

℣. The Lord be with you.

℞. Et cum spíritu tuo.

℞. And with your spirit.

Oratio

Orémus.

Let us pray.

Propitiáre, Dómine Deus, supplicatiónibus nostris, et béne ✠ dic currum istum dextera tua sancta: adiúnge ad ipsum sanctos Angelos tuos, ut omnes, qui in eo vehéntur, líberent et custódiant semper a perículis univérsis: et quemádmódum viro Æthíopi super currum suum sedénti et sacra elóquia legénti, per Levítam tuum Philíppum fidem grátiam contulísti; ita fámulis tuis viam salútis osténde, qui tua grátia adiúti bonisque opéribus iúgiter inténti, post omnes viæ et vitæ huius varietates, æténa gáudia cónsequi mereántur. Per Christum Dó-

O Lord God, listen favorably to our prayers, and with Thy right hand bless ✠ this car (truck, wagon, etc.). Send Thy holy angels to deliver and guard from every danger it and all who will ride in it. And as Thou didst grant faith and grace by Thy deacon, Philip, to the man from Ethiopia sitting in his chariot and reading Holy Scripture, so also show the way of salvation to Thy servants, so that, helped by Thy grace and always intent on doing good works, they may, after all the trials of their pilgrimage and life on earth, attain to everlasting joys.

minum nostrum.

Through Christ our Lord.

℞. Amen.

℞. Amen.

Et aspergatur aqua benedicta.

Then the priest sprinkles the
automobile with Holy Water.

BLESSING OF A FLAG

De benedictione et traditione vexilli bellici

Pontifex (seu Sacerdos qui cum permissione Episcopi benedictet vexillum) vexillum bellicum, quod unus ex ministris coram eo tenet, benedicere volens, stans (sine mitra), dicit:

The Pontiff (or a priest who will bless the flag with the Bishop's permission) who wishes to bless a flag for war, stands (without miter) as one of the ministers holds the flag before him, and says:

℣. Adiutórium nostrum in nómine Dómini.

℣. Our help is in the name of the Lord.

℞. Qui fecit cælum et terram.

℞. Who made heaven and earth.

℣. Dóminus vobíscum.

℣. The Lord be with you.

℞. Et cum spíritu tuo.

℞. And with your spirit.

Oratio

Orémus.

Let us pray.

Omnípotens sempitérne Deus, qui es cunctórum benedictio et triumphántium fortitúdo; respice propítius ad preces humilitátis nostræ, et hoc vexillum, quod béllico usui præparátum est, coelésti bene ✠ dictione sanctífica; ut contra adversárias et rebélles nátiónes sit válidum, tuoque munímine circumséptum sit inimícis christiáni pópuli terríbile, atque in te confi-

Almighty, everlasting God, Thou Who dost bless all men, Who dost give strength to those who triumph in Thee; in Thy kindness, hear our humble prayers and with Thy heavenly blessing ✠ bless this flag, meant for use in battle, so that it may be a source of strength against aggressive and rebellious peoples. Armed with Thy protective power, may it strike ter-

déntibus solidaméntum et certa fidúcia victóriæ. Tu enim es Deus, qui cónteris bella et cœlestis præsidii sperántibus in te præstas auxílium. Per únicum Fílium tuum, Christum Dóminum nostrum, qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sǽcula sǽculórum.

R. Amen.

Deinde aspergit vexillum aqua benedicta.

Tum sedens (et accepta mitra), illo, cui vexillum tradendum est, coram eo genuflexo tradit vexillum, dicens:

Accipe vexíllum, cœlésti benedictióne sanctificátum, sitque inimícis pópuli christiáni terríbile, et det tibi Dóminus grátiam, ut, ad ipsíus nomen et honórem, cum illo hóstium cúneos poténter pénètres incólumis et secúrus.

ror in the enemies of Christian people, inspiring confidence in those who trust in Thee, as a sure promise of victory. For Thou art God, Who dost conquer war itself and dost grant the help of heaven to protect those who hope in Thee. Through Thy only Son, Christ our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, God, world without end.

R. Amen.

Then he sprinkles the flag with Holy Water.

Then, seated (and having received the miter), he gives the flag to the one who is to receive it, who kneels before him, and he says:

Receive this flag, blessed with the blessing of heaven. May it strike terror in the enemies of Christian people; and, for the honor of His name, may the Lord grant you the grace to break through the ranks of the enemy with it safely and without harm.

Tunc dat ei osculum pacis, dicens:

Then he gives him the kiss of peace, saying:

Pax tibi.

Peace be with you.

(Ille, accepto vexillo, osculatur manus Pontificis, surgit et discedit.)

Having received the flag, he kisses the Pontiff's hand, rises, and departs.

BLESSING FOR WEDDING ANNIVERSARIES

Benedictio in nuptiis iubilaei

Coniuges catholici, in gratiarum actionem celebrantes anniversarium nuptiarum, accedunt ad altare vel cancellos. Parochus vel alius Sacerdos, indutus superpelliceo et stola alba vel paramentis ad Missam celebrandam requisitis praeter manipulum, dicit, coniugibus genuflexis:

Catholic spouses, in thanksgiving as they celebrate their wedding anniversary, approach the altar or the altar rail. The pastor or another priest, wearing a surplice and white stole or else the vestments required for the celebration of Mass, except the maniple, while the spouses kneel, says:

✠. Adiutórium nostrum in nómine Dómini.

✠. Our help is in the name of the Lord.

℟. Qui fecit cælum et terram.

℟. Who made heaven and earth.

✠. Dómine, exáudi oratióem meam.

✠. O Lord, hear my prayer.

℟. Et clamor meus ad te véniat.

℟. And let my cry come unto Thee.

✠. Dóminus vobíscum.

✠. The Lord be with you.

℟. Et cum spíritu tuo.

℟. And with your spirit.

Oratio

Orémus.

Let us pray.

Actiões nostras, quæsumus, Dómine, aspirándo præveni et adiuvándo proséquere: ut cuncta nostra orátio et operátio a te

O Lord, we implore Thee, let Thy inspiration preceed our actions and Thy help further them, so that all our prayers

semper incípiat et per te cœpta
finiátur. Per Christum, Dómi-
num nostrum.

and all our deeds may ever take
their beginning from Thee and,
so begun, may through Thee
reach completion. Through
Christ our Lord.

℞. Amen.

℞. Amen.

Facta, si mos est, adhortatione
ut coniuges renovant proposi-
tum permanendi cum pace di-
vina usque ad mortem in socie-
tate connubii, coniuges possunt
consensum matrimonialem re-
novare hoc modo:

Having given an exhortation,
if customary, that the spouses
renew their resolution of re-
maining, with the peace of God,
till death in the society of mar-
riage, the spouses may renew
their matrimonial consent in
this manner:

Sacerdos: N., do you renew and confirm your taking of N. here
present for your wedded wife?

Sponsus: I do.

Sacerdos: N., do you renew and confirm your taking of N. here
present for your wedded husband?

Sponsa: I do.

Iunctis coniugum dextris, Sa-
cerdos benedicit eos, dicens:

With their right hands joined,
the Priest blesses the spouses,
saying:

Benedíctio Dei omnipoténtis,
Patris, et Fílii, et Spíritus Sancti,
descéndat super vos et máneat
semper.

May the blessing of almighty
God, Father, Son, and Holy
Ghost, descend upon you and
remain forever.

℞. Amen.

℞. Amen.

Benedictio

Blessing

Ant. Ecce sic benedicétur homo
qui timet Dóminum.

Ant. Behold, thus is the man
blessed who fears the Lord.

Psalmus 127

Beátus, quicúmque times Dó-
minum, * qui ámbulas in viis
eius!

Happy are you who fear the
Lord, who walk in his ways!

Nam labórem mánuum tuárum
manducábis, * beátus eris et be-
ne tibi erit.

For you shall eat the fruit of
your handiwork; happy shall
you be, and favored.

Uxor tua sicut vitis fructífera *
in penetrálibus domus tuæ,

Your wife shall be like a fruit-
ful vine in the recesses of your
home;

Fílii tui ut súrculi olivárum *
circa mensam tuam.

Your children like olive plants
around your table.

Ecce sic benedícitur viro, * qui
timet Dóminum!

Behold, thus is the man blessed
who fears the Lord.

Benedícat tibi Dóminus ex Sion,
* ut vídeas prosperitátem Ierú-
salem ómnibus diébus vitæ tuæ;

The Lord bless you from Sion:
May you see the prosperity of
Jerusalem all the days of your
life;

Ut vídeas filios filiórum tuó-
rum: * pax super Israël!

May you see your children's
children. Peace be upon Israel!

Glória Patri, et Fílio, * et Spirí-
tui Sancto.

Glory be to the Father, and to
the Son, and to the Holy Spirit.

Sicut erat in principio, et nunc,
et semper, * et in sæcula sæcu-
lòrum. Amen.

As it was in the beginning, is
now, and ever shall be, world
without end. Amen.

℣. Kýrie, eléison.

℣. Lord, have mercy.

℞. Christe, eléison.
Kýrie, eléison.

℞. Christ, have mercy.
Lord, have mercy.

Repetitur Antiphona.

The Antiphon is repeated.

℣. Dómine, exáudi oratiónem
meam.

℣. O Lord, hear my prayer.

℞. Et clamor meus ad te véniat.

℞. And let my cry come unto
Thee.

℣. Dóminus vobíscum.

℣. The Lord be with you.

℞. Et cum spírítu tuo.

℞. And with your spirit.

Oratio

Orémus.

Let us pray.

Omnípotens sempitérne Deus,
réspecte propítius super hos fá-
mulos tuos, ad templum sanc-
tum tuum pro gratiárum actió-
ne lætos accedéntes, et præsta
ut post hanc vitam ad æternæ
beatitúdinis gáudia (cum prole
sua) perveníre mereámur. Per
Christum Dóminum nostrum.

Almighty, everlasting God, look
with kindness on these Thy ser-
vants, who are with gladness
approaching Thy holy temple
to give thanks, and grant that,
after this life they may (with
their children) attain to the joys
of eternal happiness. Through
Christ our Lord.

℞. Amen.

℞. Amen.

Tandem aspergit eos more solito.

Then he sprinkles them in the usual manner.

Missa dici poterit de die, aut votiva B.M.V., si per Rubricas licet. Sub finem addi poterit Te Deum, cum versu et Oratione pro gratiarum actione.

The Mass of the day may be said, or a votive Mass of the B.V.M., if the Rubrics allow. At the conclusion, the Te Deum with the the versicles and the Prayer of thanksgiving may be added.

Te Deum

Te Deum laudámus: * te Dóminum confitémur.

O God, we praise Thee: * we acknowledge Thee to be the Lord.

Te ætérnum Patrem * omnis terra venerátur.

All the earth, eternal Father, * worships Thee.

Tibi omnes ángeli, * tibi cæli et univérsi potestátes:

To Thee all the angels, to Thee the heavens and all the powers:

Tibi Chérubim et Séraphim, * incessábili voce proclámant:

To Thee the Cherubim and Seraphim cry aloud without ceasing:

Sanctus, Sanctus, Sanctus * Dóminus Deus Sábaoth.

Holy, holy, holy * Lord God of Hosts.

Pleni sunt cæli et terra * maiestátis glóriæ tuæ.

The heavens and the earth * are full of the majesty of Thy glory.

Te gloriósus * Apostolórum chorus,

To Thee * the glorious choir of Apostles,

Te Prophetárum * laudábilis númerus,

To Thee * the wonderful company of Prophets,

Te Mártyrum candidátus * lau-
dat exércitus.

To Thee * the white-robed army
of Martyrs, all give praise.

Te per orbem terrárum * sancta
confitétur Ecclésia,

To Thee * holy Church through-
out the whole world pays homage,

Patrem * imménsæ maiestátis,

Father * of infinite majesty,

Venerándum tuum verum * et
únicum Filium,

Thy true and only Son * Who is
to be adored,

Sanctum quoque * Paráclitum
Spíritum.

The Holy Spirit * the Consoler.

Tu Rex glóriæ * Christe.

Thou, O Christ, * art the King
of eternal glory.

Tu Patris * sempitérnus es Fí-
lius.

Thou art * the Eternal Son of
the Father.

Tu ad liberándum susceptúrus
hóminem, * non horruísti Vír-
ginis úterum.

About to take on our human
nature in order to redeem us, *
Thou didst not disdain the Vir-
gin's womb.

Tu devícto mortis acúleo * ape-
ruísti credéntibus regna cæló-
rum.

Thou didst conquer the sting of
death, * and open the kingdom
of heaven to those who believe
in Thee.

Tu ad dexteram Dei sedes, * in
glória Patris.

Thou dost sit at the right hand
of God, * in the glory of the Fa-
ther.

Iudex créderis * esse ventúrus.

We believe * that Thou wilt
come again as Judge.

Te ergo quæsumus, tuis fámulis
súbveni, * quos pretiósó sángu-
ine redemísti.

And so, we implore Thee, help
Thy servants, * whom Thou
hast redeemed with Thy pre-
cious Blood.

Ætérna fac cum sanctis tuis * in
glória numerári.

Let them be numbered among
Thy Saints, * in everlasting
glory.

Salvum fac pópulum tuum, Dó-
mine, * et bénedic hæreditáti
tuæ.

Save Thy people, O Lord, * and
bless Thy inheritance.

Et rege eos, * et extólle illos us-
que in ætérnum.

And rule them, * and raise them
on high forever.

Per síngulos dies * benedícimus
te.

Day by day * do we bless Thee.

Et laudámus nomen tuum in
sæculum * et in sæculum sæ-
culi.

And we praise Thy name for-
ever, * for ever and ever.

Dignáre, Dómine, die isto * sine
peccáto nos custodíre.

In Thy goodness, O Lord, * keep
us this day without sin.

Miserére nostri, Dómine, * mi-
serére nostri.

Have mercy on us, O Lord, *
have mercy on us.

Fiat misericórdia tua, Dómi-
ne, super nos * quemádmódum
sperávimus in te.

Let Thy mercy, O Lord, come
upon us, * for we have hoped in
Thee.

In te, Dómine, sperávi, * non
confúndar in ætérnum.

In Thee, O Lord, have I hoped: *
let me not be put to shame for-
ever.

Ÿ. Benedíctus es, Dómine Deus
patrum nostrórum.

Ÿ. Blessed art Thou, O Lord, the
God of our fathers.

Ŕ. Et laudábilis et gloriósus in
sæculua.

Ŕ. Praiseworthy and exalted
above all forever.

Ÿ. Benedicámus Patrem, et Fí-
lium, cum Sancto Spíritu.

Ÿ. Let us bless the Father, and
the Son, and the Holy Spirit.

Ŕ. Laudémus et superexaltémus
eum in sæculua.

Ŕ. Let us praise Him and exalt
Him above all forever.

Ÿ. Bénedic, ánima mea, Dómi-
no.

Ÿ. Bless the Lord, O my soul.

Ŕ. Et noli oblivísci omnes retri-
butiónes eius.

Ŕ. And forget not all He has
done for you.

Ÿ. Dómine, exáudi oratióem
meam.

Ÿ. O Lord, hear my prayer.

Ŕ. Et clamor meus ad te véniat.

Ŕ. And let my cry come unto
Thee.

Ÿ. Dóminus vobíscum.

Ÿ. The Lord be with you.

Ŕ. Et cum spíritu tuo.

Ŕ. And with your spirit.

Oratio

Orémus.

Let us pray.

Deus, cuius misericórdiæ non
est númerus et bonitátis infiní-
tus est thesáurus: piússimæ ma-
iestátis tuæ pro collátis donis
grátias ágimus, tuam semper

O God, Whose mercy is un-
limited and Whose goodness is
inexhaustible, we thank Thee
for all that Thou in Thy lov-
ing majesty hast given us; ever

cleméntiam exorántes ut qui
peténtibus postuláta concédís,
eósdem non déserens ad præ-
mia futúra dispónas. Per Chri-
stum Dóminum nostrum.

℞. Amen.

asking that Thou, Who dost al-
ways answer those who ask,
mayest in Thy mercy not aban-
don them, but prepare them to
receive eternal rewards. Through
Christ our Lord.

℞. Amen.

